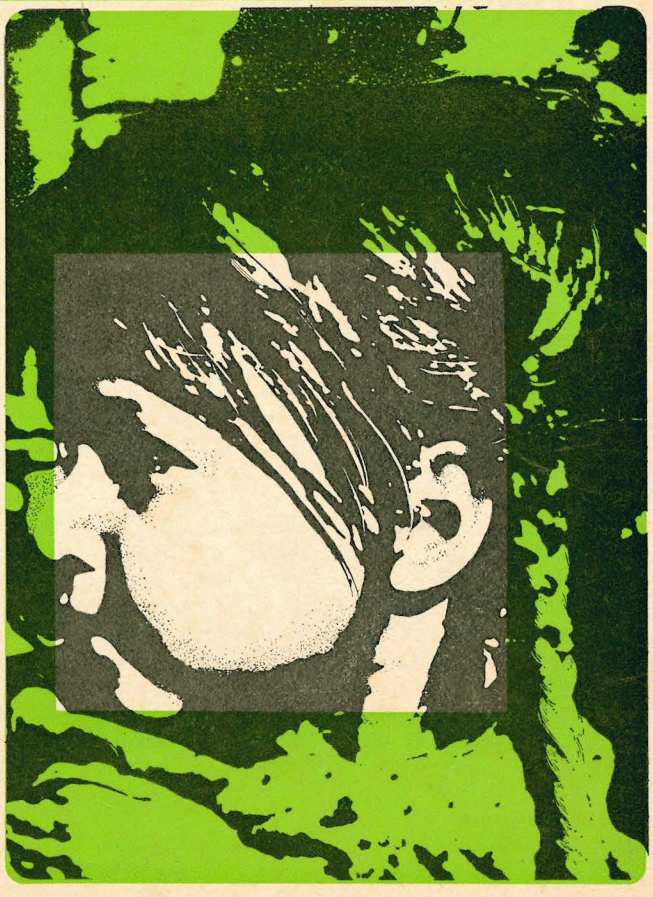
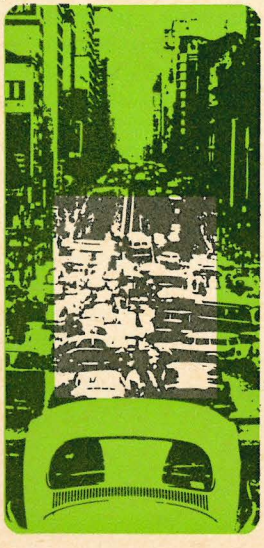
MISSIONARY HERALD

3p

Baptist Theological Seminary Library
3 Rüschlikon Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY JANUARY 1974





The man who wanted to be a pastor

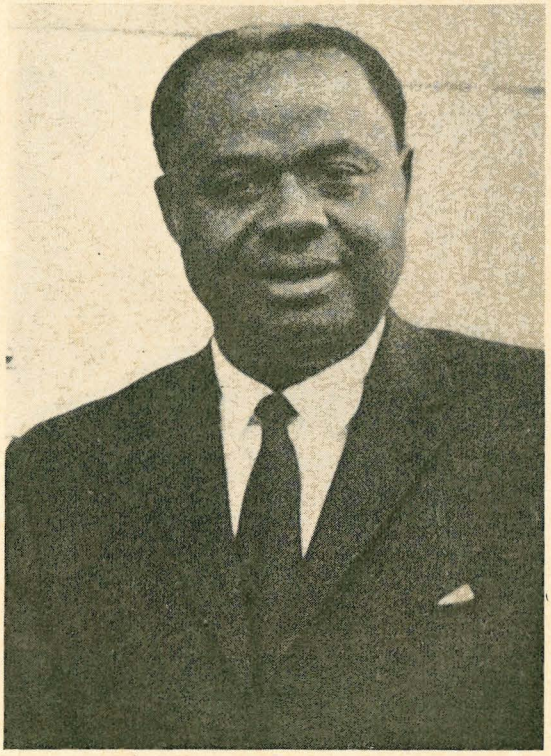
On Thursday, 18 October, a special service was held at Bloomsbury Central Baptist Church to bid God speed to Mfwilwakanda Nlongi, the recently appointed General Secretary of the Baptist Community of the River Zaire.

The Rev. R. V. de C. Thompson, who has known Mfwilwakanda from boyhood days, has written this brief biography of the man who now leads the Baptist Community in Zaire.

IN 1925 in a small village of Lumweno, near the church centre of Balu, a child was born to John Pedro Mfwilwakanda and Kewazolwa Diodiolo. He was named after his father, John Petelo Mfwilwakanda. The family was at the Theological School at Kimpese from 1909 to 1911. At that time the Portuguese, French and Belgians had divided up the land that made up the Kingdom of Kongo. Ngwawani, the village from where John Pedro Mfwilwakanda and his wife Kewazolwa Diodiolo came, fell into the Portuguese territory.

When Mfwilwakanda had finished his studies at Kimpese in 1911 he was employed by the Baptist Missionary Society at San Salvador as a pastor in the Nzolo region with four villages (Ndanda, Sinsu, Ngwawani and Nzolo). But he was unable to accept or to tolerate the lack of freedom imposed by the Portuguese government and so, in 1912, he returned back to the land which was still in the hands of the Belgians, and he himself founded in May 1913 the village of Lumweno near the church centre of Balu.

John Petelo was the fifth in the family, and, being the youngest, was loved and cared for by his two sisters. When John started attending school seriously, his sister Ditina was helping her father with the school, for he was often away visiting the villages in his district. When John's eldest brother was appointed as a state nurse with oversight of a dispensary, John went with him and so was able to attend a regional school



Mfwilwakanda Nlongi

in that town. Later, when his brother was moved to another dispensary, where there was no school, John's education lapsed.

In June 1936 he sought entrance to the Station School at Kibentele but failed in the exam. So his father took him back to their town where he was able to attend regularly a regional school near at hand. In 1937 he succeeded in obtaining a place at Kibentele and in September of that year became a boarder on the Station, and for the next three years was one of our houseboys.

During that time he endeared himself to us and both he and we look back on those years with real pleasure. While at Kibentele he entered the enquirers' class and I had the joy of baptising him during the Christmas meetings in 1939.

At the end of 1940 he went up to the Station School at Ngombe Lutete, and we had great hopes for his future there. He was bright,

The Rev. R. V. de C. Thompson with Mfwilwakanda and his daughter.

trustworthy, of a very cheerful disposition and I believe, a real faith. Soon after arriving at Ngombe a girl, the sister of his brother's wife, charged him with being the father of her unborn child. He stoutly denied this and we were convinced that it was a false charge. This was later proved to be correct and he was cleared of the charge. But in Zaire the woman is believed, so John was expelled from Ngombe Lutete and it seemed that his future was put in jeopardy.

He went to the Swedish Mission School at Matadi but when the senior missionary tried to force him to become a full-time servant in his house he left the Mission and sought work with the Railway Company as a boy carpenter. When sent to work at a station up the line he was employed as a checker of freight, and at the same time worked as a part-time village teacher and also held services with the railwaymen.

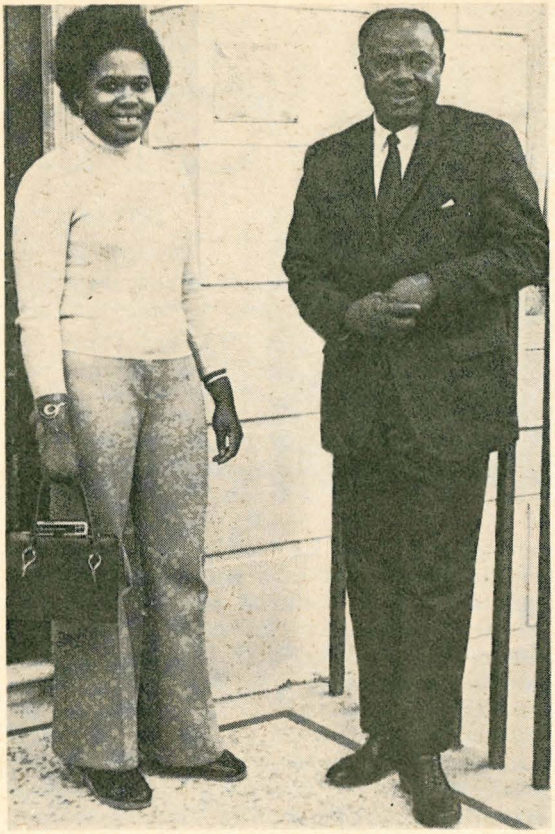
When he was sent to Thysville, the headquarters of the railway, he made himself known to the Rev. Ieuan Maurice who gave him work as a Sunday School teacher. Later he helped Mrs. Maurice with the class for Sunday School teachers. When I visited Thysville in August 1943 for their thanksgiving meetings I spoke to Mr. Maurice about John who then persuaded him to leave the Railway Company and to take on full time teacher's work with the church. For two years he served as a teacher-evangelist in various villages of the Thysville district.

In April 1945 he was accepted for the teacher training course at Kimpese (E.P.I.), and on 6 September of that year it seemed that once again he was on the road of service for His Master in the Church. He was married on New Year's Day 1948 to Ndandu Catherine, the grand daughter of the important chief of Balu, a church centre.

In June 1949 he received his teacher's diploma with distinction and was chosen to teach for one year in the primary school at Kimpese, In June 1950 he went back to Thysville to teach in the central school there. But his declared aim was still not reached. He asked to be allowed to return to Kimpese for his theology course but was refused until he had taught for five years. In October 1952 he was allowed to return to Kimpese to complete his secondary education. This he did again, with distinction, in July 1956. Now he was appointed head of the Mission Central School at Thysville. He was also elected to the diaconate, made church treasurer, and secretary to the Regional Church Council. How could he become a pastor?

In February 1961 he obtained an American scholarship to study pedagogy and psychology. He first went to Washington D.C., and after four months to Los Angeles. He finished his studies in America in August 1962 and returned to Zaire, where he was asked by the church to start a secondary school at Thysville.

In March 1963 the Congo Protestant Council asked him to become their Educational Secretary.



Rev. Mfwilwakanda Nlongi with his third child and eldest daughter, Diakanwa Emma.

For five years he dealt with all educational matters to do with protestant missions to the satisfaction of everyone concerned. But still he was not satisfied. He had set his face on becoming a fully trained pastor.

In September 1968 he was able to enter Neuchatel University to study Theology, and in September 1970 he transferred to the Faculty of Theology in Brussels. In October 1973 he presented his thesis and obtained his degree in theology.

The work of the B.M.S. in Zaire has never been thought of as one field. The long distances between stations and regions, and the different languages spoken, made it impossible for the work to be considered as one. There were three distinct regions, The Upper, Middle and Lower Regions, in each of which a church organization was founded resulting from the work of the missionaries sent out from the Baptist Churches in Britain. Each region had its Mission Church Council and although the basic church rules were the same there were slight differences brought about by the different situations in the regions.

There was also the capital city of Kinshasa, the centre from which all the early itinerations and explorations had taken place since 1881. The work in Kinshasa had been carried on largely in two languages, that of the Lower River, Kikongo, and the lingua franca of the River, Lingala. Because of its situation Kinshasa had always been thought of as part of the Lower River, whereas the population, and also the church membership, was made up of people drawn from all areas of Zaire.

When the work of the Mission and church was being transferred into the hands of the Zairian Church leaders it was thought wise to think of the work as it had always been thought of, as three separate regions with Kinshasa being included within the Lower River Region. But this was not to be. The Government was only willing to accredit one Church or Community, of those brought together through the work of the Baptist Missionary Society.

It was decided to create four regions within this one Community, making the city of Kinshasa a separate neutral zone. This was following the action of the Government in its reorganization of the country in regions.

After much discussion and prayerful consideration it was decided by the leaders of the church in the various regions to call John Petelo Mfwilwakanda, now known as Mfwilwakanda Nlongi, who was then in Brussels reading theology at the University, to return to Zaire in order to lead the new Community of Baptists of the Zaire River as their first General Secretary and Legal Representative. His name was introduced to the Government as the representative of the whole Community and in each Region a church leader was chosen to work with him in the task of unifying the Baptist Church throughout that part of Zaire in which the Baptist Missionary Society has been working since 1878.

The churches have grown up over the years in

separate regions with very little contact of one region with another. The language spoken in worship and in daily contact was different, although today Lingala can be understood very largely throughout the whole of the Community's area. The tribal backgrounds too are different and there has always been a certain disdainful attitude of the people of one region in respect of those of another. By Government decree all these tribal allegiances have to disappear. This is comparatively easy where Government legislation is concerned, but far from easy in personal relationships and in the church. The message of the Gospel has always been taught that we are all one in Christ, but this has not been easily accepted with regard to church members from different regions.

It is into such a situation that Mfwilwakanda Nlongi has been called by the Community and we believe by God, to bring to them a spirit of reconciliation and mutual respect, first of all among the church leaders and then through them among all the members of the Community from whatever region, town, or village community they come.

He will need divine grace and spiritual wisdom to tackle this very difficult task. He will first need to inculcate a desire for this union within the whole Community. He will have to overcome inbred tribal rivalries which have already shown themselves. He will need the spirit and mind of His Master to guide the new Community in the way of peace, co-operation, respect for one another and a firm determination to make the Baptist Community of the Zaire River a living source of light and all that is worthwhile in the land.

He will need to be an example to his peers as to their attitude to one another, as well as to the members of the Community in the different regions.

Some of those who shared in the Valediction Service. (l. to r.) Rev. H. F. Drake who introduced the Rev. Mfwilwakanda Nlongi to the congregation at Bloomsbury and spoke of his work; Rev. A. S. Clement, who read the lesson and Rev. E. G. T. Madge who led in prayer for the country and people of Zaire.

(Photos: pp. 2, 3, 4, 5. Rev. B. W. Amey).

ONE FIFTH MORE

The work to be done by the B.M.S. in the current twelve months period will cost £658,587. This is £85,895 more than last year.

These were the figures given to the B.M.S. Committee when it met to consider the estimate for the period 1 November, 1973, to 31 October, 1974.

The figures had been very carefully prepared and nothing was included unless its inclusion could be justified.

There are obvious explanations for the increased expenditure. We are living through a period in which there is a world wide increase in costs. The work of the B.M.S. is maintained in nine countries so the Society is caught by inflation at home and overseas. But the B.M.S. is not only concerned that the work should be maintained. There must be expansion and the budget allows for this.

The B.M.S. is continually grateful to those who make provision in their will for a legacy to the Society. Such legacies amount to over £100,000 annually. When this and other assured sums are deducted from the total of £658,887 the churches are left to raise £538,877 this year. This is an increase of one fifth on the sum raised by the churches last year. This is our aim. An increase of one fifth. £1.20 in 1973/74 for every £1.00 given in 1972/73.

Your gift towards the work of the B.M.S. can be handed to your church missionary secretary or sent direct to:

The General Home Secretary,
B.M.S.,
93 Gloucester Place, London, W1H 4AA.

who will also be glad to answer questions and provide further information about the work and needs of the B.M.S.

It is nice to have a change

Was this your reaction to your deputation welcome meeting?

The deputation welcome meeting was in full swing. We had eaten an excellent tea and had gone into the church to hear our visitors. For a change they were not giving us a shortened version of their life stories. They were answering questions about their work overseas.

As time was passing the question master decided to ask them a final question.

"How would you plan a welcome meeting?", he asked the visitors. "What ideas would you like to see incorporated in it?".

Perhaps this question surprised them more than the others had. They did some quick thinking and memory as well as intuition came to their aid.

Some of them had been to a Northern town where the deputation week-end had included a Sunday School competition. Groups from different churches had vied with each other to produce the most interesting display of B.M.S. work. At the welcome meeting these had been judged by the visiting missionaries in the presence of children, friends, and parents. It was intriguing to hear of the latter coming. When did we last have any non-Christians at our deputation meetings?

Some of the visiting missionaries had been so impressed that they recommended this idea to other churches who had made good use of it. They commended it again to us and it may well form part of a future deputation programme.

Another speaker felt it was important to keep the meeting as informal as possible. Speeches were to be avoided. A social gathering and meal were much preferable.

Yet another said we should concentrate on reaching young people in our churches. They are often notable absentees at our deputation meetings. We should, he suggested, make more use of gospel music groups, photographic displays and informal discussion. While people were arriving we should play records of music from the countries represented and so set the scene for what was to follow.

The "Public Meeting" welcome was not as effective as one in which visitors could talk to smaller groups about their work. One sometimes wonders what a passive audience, already inured to many sermons, really learns from a missionary address.

And so our meeting closed. It had been a successful experiment. Time would fail me to tell of all the instructive answers received to other questions or of the film we also saw. We pass on the suggestions to other churches. Perhaps they may wish to use some of them in next year's welcome meeting. Perhaps they may begin to re-think what we really wish to do in a welcome meeting. Our aims are often cloudy and could do with being clarified.

As we left the meeting someone stopped me and said, "It's nice to have a change!"

I wonder what we should do next year?

(Fred Stainthorpe, Willenhall).

Susan Le Quesne, B.M.S. missionary, and treasurer of the Baptist Union of Bangladesh, outlines the needs and opportunities in Bangladesh and asks

WHAT WILL YOU DO?

Bangladesh presents us with a three-fold challenge. The challenge of an 'open door' with great new opportunities for preaching the Gospel to thousands who are asking for teaching about Jesus; the challenge of more missionaries to make possible the entering of this 'open door' and to train nationals as leaders and to serve in various ways; and the challenge of the financial needs for the support of this work.

I write as the Treasurer of the Baptist Union of Bangladesh and therefore responsible for the drawing up and submitting of the budget to the Council of the Baptist Union of Bangladesh, from where it is sent to the B.M.S.

Prices in Bangladesh have risen phenomenally during the past two years and without any rise in wages to keep some sort of balance with them and inflation really is galloping.

Rice is the staple food of the country and with the country not yet self-supporting in rice and with the shortage of rice on the world market, the price has now risen dramatically. At the end of 1971 the price was about Tk.40 (a little over £2 at the official rate of exchange) for 80 lbs; now it is anything between Tk.90–Tk.120 or even more for 80 lbs. Sugar costs 40 pence for 2 lbs.

Is it any wonder that people find it hard to manage and get deeper and deeper into debt? Other costs have risen too, cement used to cost about 70 pence per bag, now it may cost as much as £3.50 per bag. Recently two small tubes of a special grease for some bearings on the car cost £2.50 each, in the U.K. one tube costs 9 pence.

The preparation of the estimates for 1974 high lighted the predicament with which the Baptist Union of Bangladesh is faced for they showed an estimated deficit of £7,500 if the B.U.B. receives the same grant from the B.M.S. as that received for 1973; that is a quarter as much again for the B.M.S.

Leaving morning service at Mirerdanga, Bangladesh, which had been held on the verandah of the house on the right.

We felt that we could not ask the B.M.S. for so much more and so at the Working Committee where the estimates were presented a long debate took place; finally various decisions were taken, the most far reaching of which was to stop all grants to village primary schools from January 1974. This decision was taken as in many places there are government schools that the children could attend, and it is the aim of the government to provide primary schooling for all. Some of the schools may continue without grants from the B.U.B., others will close.

This still means the B.M.S. being asked to give £2,500 more for 1974 and this will include only very small increases in salaries of pastors and only a small amount for 'new work'.

The events of 1971 set back the giving of the local churches just when there was real hope of the first positive steps towards the ultimate aim of self support being taken. The decisions I have mentioned above are a realistic effort to try to do something to tackle the problem.

The opportunities, the need, the challenge are very great and I have the faith and temerity to believe that the home churches will not fail to respond and will provide the support and personnel needed for reaping the harvest where Carey started sowing the seed so long ago. What can you do?

The new Baptist cause at Patna, Port of Spain, Trinidad. (*Rev. A. S. Clement*)

They beckoned to their partners

An invitation from
Peter Brewer *in Trinidad*

OUR 'boat' is Trinidad; yours is Britain. The operation we are engaged in is not fishing, but the pastoral care of the churches, and the training of more preachers and pastors. Our need is for two more pastor/tutors, each to take charge of a congregation, and to supervise a group of students who want to undertake a preaching or pastoral ministry in the Baptist Churches of Trinidad. The purpose of this article is to call to our partners in the other boat to send us these reinforcements—preferably before we sink!

We must give you some of the background to this request to explain what is needed. In March 1972 the Council of the Baptist Union of Trinidad and Tobago adopted a report setting up a new training programme for preachers and pastors, and appointed me to administer the programme. The Baptist Union has now asked the B.M.S. to send two pastor/tutors to help the churches and the training programme.

A PREACHER'S PROGRESS

Briefly, the courses which we have set up may be described as a preacher's progress through a 4-year basic training programme, and then into a continuous 'in-service' training and fraternal organization. Each stage may best be explained by giving it a key-word, like this:

COURSE A (1st year) is centred around the term **VOCATION;** the new student is given this time to discover whether he has a call to preach;

COURSE B (2nd Year) leads to **RECOGNITION** as a preacher (you would say, in Britain, a 'lay-preacher');

COURSE C (3rd and 4th Years) represents the Union's minimum requirements for **ORDINATION,** though not all students who complete it will necessarily be ordained, and the Union does not bind itself to accept any student who has passed the C course as a Pastor. These stages, A, B, and C, form the four-year basic training course.

COURSE D is the in-service training course, and its key-word is **CONTINUATION.** It is not really a course at all, in that it does not finish, and we do not award a certificate for it. It is carried on through the Baptist Pastor's Fellowship of Trinidad and Tobago, which is the fraternal organization we started a year ago to provide continuous training, fellowship and co-operation among the pastors. It is important for the pastors to continue their training and to make every effort to increase their usefulness to their churches in this way.

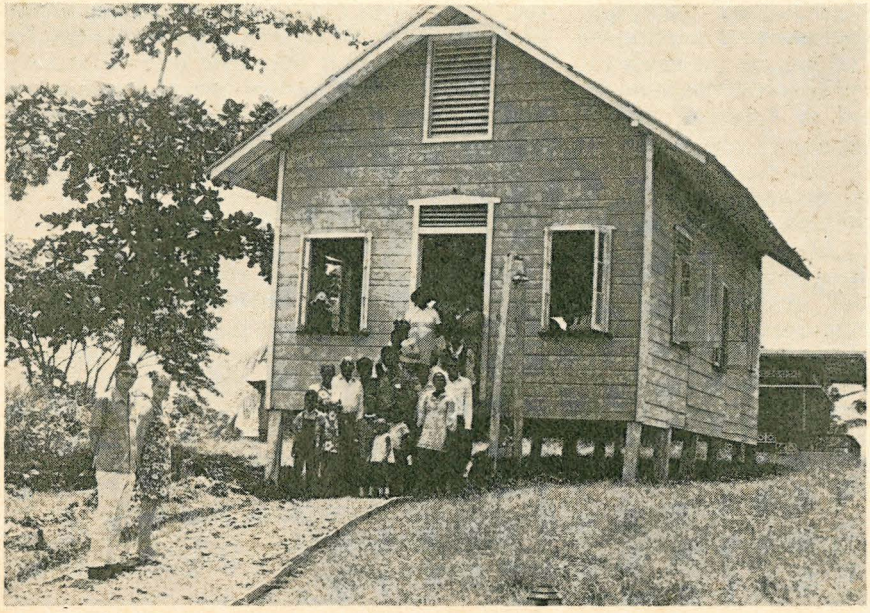
We have been speaking of the ministry in Trinidad, but we must note here that we are not using the term "ministry" in the sense familiar to British Baptists. There are only 3 full-time local pastors in Trinidad, and of these only two are college trained. The others are 'tent-makers' earning their own living and serving their churches as they can find time for it. When we speak of training for the ministry in Trinidad. we mean mainly training for this "tent-making" type of ministry.

THE METHOD OF TEACHING

How do we go about our training? We have no college, and the only buildings we need are a centre to house a library, an office, and a store-room. The student works through this course at home. He is assigned to a tutorial group according to where he lives, and the tutor meets him, with a small body of others perhaps, once a week. This is not for a class, but for the purpose of marking work, and to give any help which may be needed.

The student is provided with a study-guide to each subject (there should be 3 of these each term), and any textbooks he may need. The tutor can draw books for a student from the library, as required. At the beginning and end of each term, and only then, the whole body of students comes together for a Day Conference.

Practical work is not neglected. Three times each year, the student has to lead a service (if on



The Rev. Peter and Mrs. Brewer outside the Baptist Church at Rio Claro, Trinidad. *(Rev. A. S. Clement)*

Students and leaders at the one day Conference held in September 1973 at Princes Town, Trinidad. (*Rev. P. D. Brewer*)

the A course) or to preach (on the B or C courses) in the presence of a tutor. The assessment he is given on these occasions counts toward the eventual award of his certificate—or fails to count toward it as the case may be!

There are advantages about this method which cannot be gained in any other way. It is cheap to operate. There is no expensive accommodation to be supplied, as there is with a college. It is directly relevant to the situation in which the preacher or pastor is going to minister. The student on the programme is never removed from the churches for training, and is never cut off from his own culture. Even the literature we use is mainly produced in Trinidad, though usually by missionaries.

It is flexible. The students we have are at all levels of educational attainment. Some are just 'functionally literate'; others (usually the younger men) have often had a few years at least of secondary school. In the small groups under a tutor which we have set up, the student can, within reason, move at his own pace, and can get the individual attention he needs. A large class in some centre would be unmanageable with these different levels, even if the students from the rural areas could get to them, which is doubtful.

Naturally there are some limitations. No doubt some of the students would benefit from a college type of training, especially the abler ones. But we are not aiming to produce scholars. We are looking for working pastors who have enough ability and knowledge to sustain a regular pastoral ministry. We can achieve this more limited aim with the programme we are now running.

On the other side, it ought to be said that if the standards we are requiring from our students seem modest to us, they are quite a large step forward for Trinidad. This is especially true of the C course, the one for pastors. The minimum level of attainment set by the Baptist Union for ordination is higher than ever before. Students who have the ability are still sent to St. Andrew's College for G.C.E. work in preparation for entry into the United Theological College of the West Indies, in Jamaica.

OPPORTUNITY KNOCKS

Why are we organizing a training programme anyway? The simple reason for it is that the churches and the pastors themselves are asking for it. With the steadily increasing educational standards in Trinidad has come the demand for a ministry to match the new standards. At the same time, the fact is that we do not have enough preachers and pastors to give oversight to all our churches—let alone carry out the plans for founding new churches. It is clearly time for a real effort to be made to recruit more pastors. The training programme is also a recruiting effort.

When the basic training programme began in September, 1973, we enrolled over 60 students, all keen and eager to go. We are stretched to the utmost to hold them. All the tutors, except the director of training, are busy ministers with other posts, who are giving extra time to the supervision of students.

As director of training, I had hoped to be going round from group to group to meet the students and to make sure that all was going well. What I am actually doing is supervising students four nights a week, and on two of these, making long journeys to do so.

At the same time, we are still writing study-guides. These have to be ready in time for the students each term. We are hard pressed to keep all the administration, teaching, and preparation of materials going. And that is why the nets are going to break or the boat sink unless we have some help soon.

That is why a request has gone to the B.M.S. from the Baptist Union of Trinidad and Tobago for two pastor/tutors to help with pastoral and tutorial work, and also to give some assistance in the writing of study-guides.

This is a call to our partners in the other boat, and we are confident that this call will be heeded.

Pastor O'Connors of the Tabaquite Road Baptist Church, with his wife and children. This photo was taken just before Pastor O'Connors died. (*Rev. A. S. Clement*)

MISSIONARIES The Baptist Missionary Society is still receiving invitations from churches overseas to send more workers. Pastors, teachers and nurses are needed now.

MONEY There have been large increases in the cost of sharing in the work overseas. More money will be required to support more missionaries.

PRAYER Our strength will be assured as we share in believing prayer.

For more information write to:

The General Home Secretary, B.M.S. 93 Gloucester Place, London, W1H 4AA.

Women's Lib. in Zaire!

by **Brenda Rumbol,**
B.M.S. missionary in Zaire

Women ministers in the Government, women doctors and teachers, women driving taxis and in the police force, on T.V. and radio. Women in Zaire are emerging from the chrysalis of village customs and taboos to spread their wings, be free to express themselves and have equal opportunities with their brothers in education and the professions.

But the picture of the woman with a large bundle of cane on her head and a baby on her back, walking miles along a forest track to the nearest market. Is this no longer true in Zaire? Yes, it's very true. And to see things in their right perspective we must realize that many women are still confined to the chrysalis, entwined by the ancestral taboos and age-old customs and rural life with a hand to mouth existence, and insufficient educational and medical facilities.

The Church has an exciting task to make her work and witness relevant and challenging to both rich and poor, educated and illiterate.

At Binga Plantation where my husband and I have been stationed for eight years, the work has been at grass roots level. Many girls have missed out on schooling, and are growing up to join their mothers and grandmothers among the great number of illiterate women (and some men), in the area.

Girls are required to help their mothers in their forest gardens, help care for younger brothers and sisters, and some as an extra pair of hands for the daily "chores". They may earn a little money at the time of the cocoa and coffee harvests, to add to the small family income.

There's no time to go to school!

School is held each morning when the girls are needed at home, and one way to overcome this difficulty is to have an afternoon class for girls. This was started at Binga because small girls were wanting to join teenagers and older women who were learning to read in the twice-weekly women's reading class.

The girls class is going well with a trained woman teacher. In 1965 there was just one class for women, but the work has developed so that now there are classes in seven regions on the Plantation. The teachers in the women's classes are mostly those who have only recently learnt to read themselves. These teachers must be dedicated Christians willing to give their time in order to help the women and teenagers in their region to read first the reading primers and then the Bible.

It requires patience and perseverance and the reward comes after months of hard work when perhaps one out of every four who start in the class perseveres until she can read the Bible for herself. For some this is their first contact with the message of God's love as shown in His Son, Jesus, and reading this for themselves had led them on to a personal faith in Christ. To many the Bible becomes far more meaningful when they can actually read it for themselves and turn to it whenever they wish.

Training for the future

Women are playing an increasingly important part in the life of the Church in Zaire; as deacons and elders, as delegates for Church council meetings and regional assemblies.

Where women's work has become established, the women's committee meets regularly to discuss the various aspects of the work and prepare the future programme. The missionary, where there is one, guides and gives encouragement where necessary as a Committee member and not as the leader or President.

The training of future women's leaders is important and is done through special training courses, and regular classes for the wives of Pastors, Evangelists and Bible School students in training. A Pastor's wife herself is studying in a theological college, and other women have studied in Bible Schools.

Between sessions at the women's conference at Binga. Some are making their Bible covers, others learning their memory verses. The two on the left have only recently learnt to read but already the woman second from the left is teaching others.

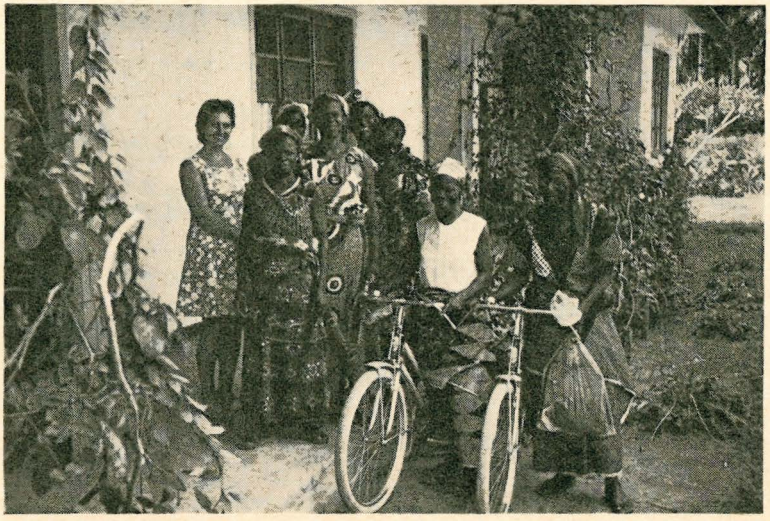
(Mrs. B. Rumbol)

At Binga, in May 1973, sixty women attended a three day Conference. We studied the Bible together, had discussion and training groups and had sessions on how to lead a meeting and how to prepare a talk. Hygiene talks and a dramatic presentation showing the influence parents have on their children, were all part of the programme.

The women returned to their regions at the end of the course enthusiastic, and, we trust, better equipped for their role as Christian mothers and as leaders in the women's work. They each took with them a cover they had sewn for their Bible and a bookmark or picture if they had successfully memorised the two verses they had been taught.

Courses similar to this will be held more easily in the future when the women's centre at Upoto is built and another at Kisangani; the money being given by the women themselves in the Upper River region of Zaire.

The use of drama and singing plays an important part in the evangelistic outreach by the women, especially when a group goes to outlying villages to encourage the church work



Mrs. Brenda Rumbol with the women's committee. The two women in the front are Presidents in their area. The bicycles, presented to them by the committee, were bought out of the monthly gifts from the women in the Binga area.

(Mrs. B. Rumbol)

and in particular the women's work. The natural radiance and joy of Christians is a valuable form of witness round the evening fire in the village, as they express their faith and tell stories from the Bible in their hymns and songs accompanied by dancing and clapping and the beating of a drum and rattles. Pictures and other visual aids are always helpful for the meetings held during the day.

Basikabio had never spoken at a women's meeting. She was a shy, but faithful Christian, the wife of a village Catechist. Soon after the regular women's meetings were started at Binga she was asked if she would give the address. She was very nervous and hesitant but agreed to try.

From then on she became a regular speaker. She helped to teach in the reading class although she had received little education herself. She proved to be a keen and reliable and willing helper in the women's work. Her husband is now the Church Overseer at Binga, and Basikabio is one of our two Women's Presidents.

She has her own reading class in her region and as young teenage Christians, and older women too, learn to read the Bible she will take them with her to women's meetings in other regions where she is to speak and she gives them small parts to do in the service, a reading, or a prayer, or short talk. She is always available to help when someone has a family problem; she has helped many an unbeliever to faith in Christ, and nurtures young Christians, teaching and training them in Christian service. Her faith and devotion is an example to many.

In some areas in Zaire, women's work has made rapid advances during the last decade. What of the future? A great deal depends on the adequate training of the women who will take on the leadership in the local women's groups, wives of pastors, evangelists and catechists and women deacons.

They already lead a busy life and must therefore be keen and ready to give that extra effort and time required to lead the women's work.

May they be given wisdom and spiritual understanding for the tasks that lie ahead, that in all things, Christ's name may be glorified, and many brought to a knowledge of Him and experience the joy of serving Him.

Missionary Record

Arrivals

25 October. Miss V. A. Campbell from Dacca and Miss E. Wyatt from Barisal, Bangladesh.

Departures

23 October. Miss J. Whitelock for Language School, Barisal, Bangladesh.

30 October. Mrs. B. Windsor for Calcutta, India.

Death

15 October. In Bristol, Miss Doris Miller Timmins, aged 77 (B.M.S. Bangladesh, 1924–1941 and North India, 1949–1956).

Birth

7 October. At I.M.E., Kimpese, Zaire, to Mr. and Mrs. J. Whiteley, a son, Andrew John.

Nominations

Nominations for the Baptist Missionary Society General Committee should be received in the Mission House by 15 January, 1974

Nominations should be sent to:
Rev. A. S. Clement, B.M.S., 93 Gloucester Place, London, W1H 4AA.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 1 October, 1973 to 26 October, 1973).

General Work: Anon., £1.00; Anon., £2.00; Anon., (Peter) £2.00; Anon., £5.00; Anon., £5.00; Anon., £1.00; Anon., (K.H.) £5.00; Anon., (G.C.) £5.00; Anon., £0.50; Anon., £1.00.

Women's Work: Anon., (A Thankful Christian) £2.00.

Medical: Anon., £1.00.

Agricultural: Anon., £1.00; Anon., £25.00.

LEGACIES

Miss E. M. S. Barnett	£128.16
Calladine Trust	£339.60
Faulkner Trust	£140.00
Maggie Harker	£150.00
Mr. A. L. Johnson	£300.00
Miss W. G. Langridge	£1,955.98
Florence S. Messenger	£1,750.00
Mr. S. J. Muschamp	£50.00
A. F. Pitney Trust	£750.25
Miss A. M. Robinson	£1,500.00
Miss E. M. Rugg..	£116.65
Miss B. Salmon	£100.00
Mrs. I. Troake	£50.00
Mr. R. M. Williamson	£3.30

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

B.M.S.
PUBLICATIONS

1974 PRAYER GUIDE

With information to guide your daily prayer for the work overseas

20p

† † †

THE THRONE, THE MULTITUDE, AND THE LAMB

The 1973 Missionary Sermon preached by Rev. A. S. Clement

10p

Available from B.M.S. Publications Dept., 93 Gloucester Place, London W1H 4AA

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS
&
CRAFTSMEN IN METAL
(Incorporating Townshends Ltd.)

The originators of the individual Communion Cup in Great Britain

Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY

Established 1902 **Telephone 021-236 3762**

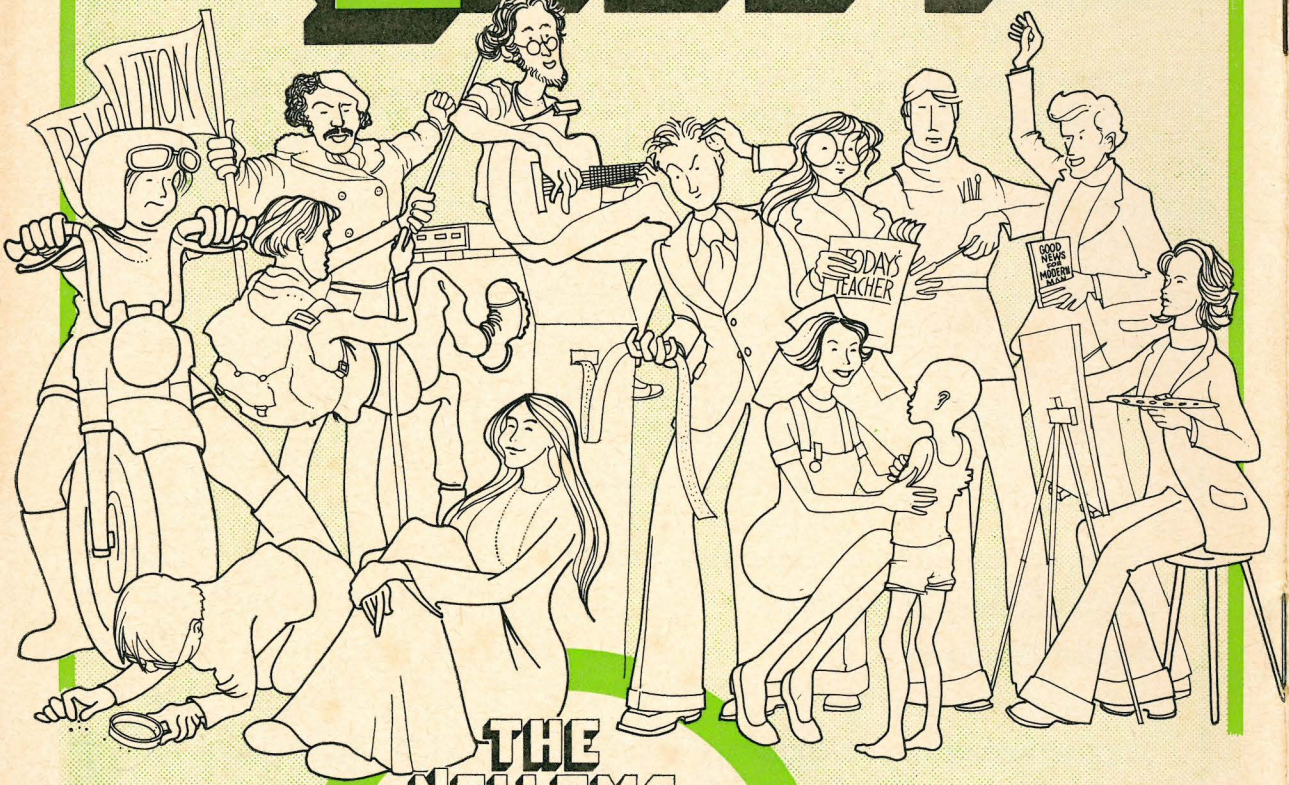
BOOKS FOR BAPTISTS

Violence, non-violence, and Human Rights	*E. A. Payne*	10p
Pocket History of the Baptists	*R. W. Thomson*	8p
Baptist Principles	*W. M. S. West*	8p
Planning your marriage	*R. W. Thomson*	10p
Baptists and some contemporary issues	*D. S. Russell*	8p

All 5p extra for postage from:
BAPTIST PUBLICATIONS
4 SOUTHAMPTON ROW, LONDON, WC1B 4AB

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

NEW QUEST



THE NEW BMS MAGAZINE

News. Views. Features

DESIGNED FOR YOUNG PEOPLE
SUITABLE for EVERYONE!

Order your copy NOW from your church missionary secretary or from :-

BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE
LONDON W1H 4AA

PRICE 10p

MISSIONARY HERALD

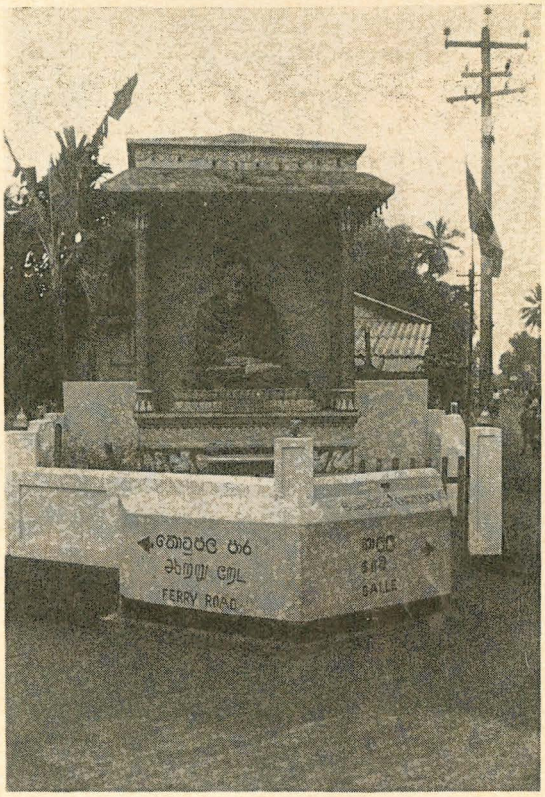
3p

Baptist Theological Seminary Library
8803 Rüschlikon Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY FEBRUARY 1974

Roadside Buddhist shrines are a reminder of the faith of the majority of those who live in Sri Lanka.

(Photo: B. W. Amey)



New opportunities in Sri Lanka

by **George Oakes**

B.M.S. Missionary in Sri Lanka from 1971

"Sinhala", a very effective evangelistic drama written in the Sinhalese idiom has been acted several times by members of the Cinnamon Gardens Baptist church and each time it has drawn large crowds who were absorbed from start to finish at this very effective presentation of the gospel.

Some of the members and worshippers of Kandy Baptist church live in predominantly Buddhist neighbourhoods. At their invitation George Lee, the minister, has gone to conduct evangelistic services in their homes and so has been able to proclaim the gospel to their Buddhist friends, neighbours and relations.

As well as his regular pastoral and evangelistic work with the Tamil Baptist community in Ratnapura, Mark Churchill works with the Anglican minister and an evangelical R.C. priest in the Sabaragamuwa province going to areas where there is no church and combining evangelism with encouraging small groups of believers. The June issue of the Missionary Herald described a similar work carried out by Stephen Welagedera of the Matale Baptist Church in the North Central Province.

Last March the cadets of the Salvation Army Training school came for a weekend's evangelism in the village of Gonawela. One of their meetings was an open air Bible school for the children. This had such an encouraging response that regular open air children's meetings were organized. A number of those children have professed belief in Jesus Christ including two Roman Catholics and two from a Buddhist family. These four have been to the Gonawela Baptist Sunday School regularly since their acceptance of Christ.

In February I began to work one day a week with the Back to the Bible Broadcast. I was asked to revise the Sinhalese "Light of Life" correspondence course on Mark's gospel to fit in with the new translation of "Living Gospels".

Since there were nearly 2,000 copies of the old translation left there seemed to be no great urgency but after a three week visit by the "Logos" ship of Operation Mobilization in March the response by enquirers was so great that the stocks were completely exhausted by mid-April. There was a gap of four weeks before the new revision of the first lessons could be sent but by July the whole course had been revised and was at the printers.

Those few examples give some indication of the opportunities for evangelism that exist in Sri Lanka. In the last few years a new and more

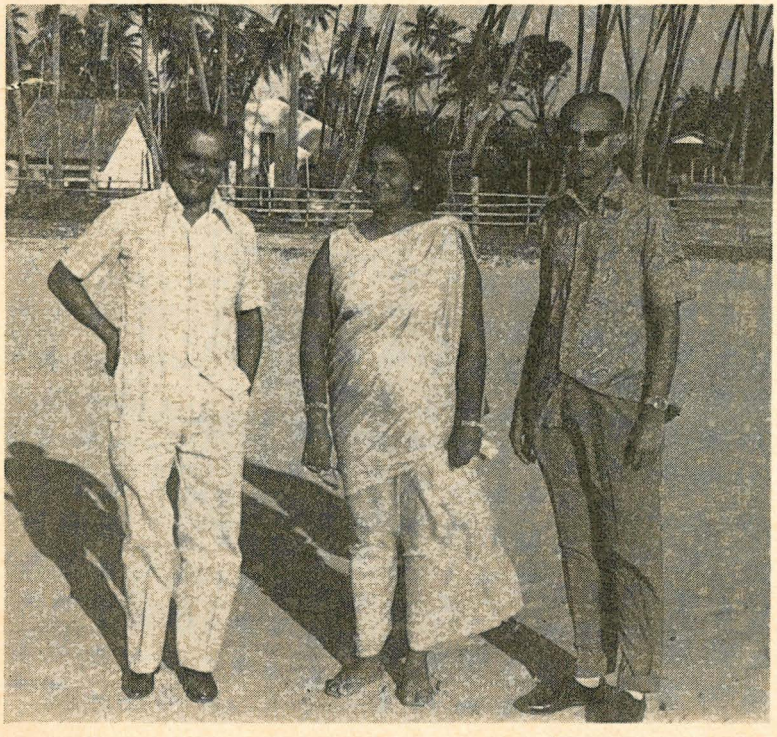
encouraging situation has emerged. I feel that if the opportunity presented by this new situation is grasped a break through is possible in the task of evangelism. It will not be easy. The Protestant church in Sri Lanka is numerically small (just under 1% of the population). They are concentrated mainly in the Western and Central Provinces with small churches in other major towns and isolated Christians and Christian families residing in rural areas.

However, though the Christian community is numerically weak and the Christian presence minute, it is there and that very fact means that there is a tremendous obligation to proclaim the Word of life to the many who do not know Him who is the Way, the Truth and the Life.

Most of Sri Lanka is open to evangelism as never before. Because there are good roads and public transport most of the island is easily accessible and whenever Christians are obedient to the call to mission, people will gather to listen and talk, to buy and read. This is another reason for the opportunity that exists—namely, the high literacy rate of over 80%. This coupled with a comparative scarcity of reading material in Sinhala and Tamil means that tracts, scripture portions and other Christian literature are easily sold or distributed and eagerly taken and read.

I feel that the main opportunity for evangelism lies in the very high percentage of young people in Sri Lanka today. Just over 60% of the population is under 24 and about 40% is under 14. At present organizations such as Every Home Crusade, Back to the Bible and Campus Crusade are finding their largest response from young people between the ages of 14 and 24.

The reason for this is that young people are growing up without the traditional cultural and religious roots that previously existed in rural Ceylon and so are open to new ideas and new ways. This was a major factor in the subversive doctrine of the Guevarist Janata Vimukti Peramuna (National Liberation Front) that got such a hold amongst the youth in the insurgency of 1971. This communist movement exploited the new mood and new potential of youth. The church should be equally active because if the young people are open to new ideas they are also open to the transforming power of the gospel.



Leaders of the Sri Lanka Baptist Sangamaya on the beach at Bentota. (l to r) Richard Gunesekera (Treasurer), Shanti Gunesekera (Women's Leader), and Dr. Willie Wickramasinghe (President).

(Photo: B. W. Amey)

What is being done about the great opportunities for evangelism? The opening paragraphs described something of what the Baptists are doing. Other groups in other denominations are doing something similar. But the main thrust for evangelism comes from inter-denominational organizations.

Back to the Bible has been working in Sri Lanka for about twenty years. They broadcast in English, Sinhala, Tamil and Hindi but most of their evangelism is done through the "Light of Life" correspondence courses. Every Home Crusade started work in Sri Lanka in 1970. They aim to visit every home in the island sending out teams to witness personally about the claims of Christ and the salvation that is offered in Him. There is a four lesson correspondence course for inquirers.

Campus Crusade had a very energetic Director in Ananda Perera who is especially gifted in presenting the gospel message and christian teaching in lively colloquial Sinhala and through that organization a number of young people are being reached for Christ and trained to be effective witnesses to Christ. Incidentally a member of Cinnamon Gardens Baptist Church, Victor George works full time for Campus Crusade.

World Home Bible League has recently appointed a full-time Sinhalese to introduce a scheme whereby he provides all the material a local church needs to maintain an evangelistic programme, involving personal witness and fellowship and based on a simple four lesson correspondence course.

Each of these organizations speak of a keen response to their evangelistic outreach. Admittedly this is frequently the more superficial response of profession of belief rather than the full commitment of discipleship but much of this could be due to inadequate follow up. However superficial it may be the fact that there is such a response is itself an encouragement and an incentive to further witness and nurture each interested contact and new convert so that they grow in grace and in the knowledge of Jesus Christ. When this is done it is thrilling to meet people whose lives have been transformed by this encounter with Jesus Christ and who are continuing in their new found faith and who by their lives as well as their lips are effective witnesses to their Lord and Saviour.

The opportunity for evangelism in Sri Lanka is there as never before. The unspoken request of many is "*Sir, we would see Jesus*" and like Andrew we must introduce them to Him who was lifted up on the cross, rose again and lives today, that all who believe in Him may have eternal life.

Does history repeat itself?

George Oakes refers to the opportunity for evangelism in Sri Lanka. One hundred years ago in the Missionary Herald of February 1874, H. R. Piggott, B.M.S. missionary in Colombo, Sri Lanka, wrote in the same terms:

"I must now give you some account of Mr. Juan Silva's itinerant work in the Rygama, Pasdun, and Wallalawitta Korles. These districts are situated towards the southern portion of the Western Province, at a distance ranging from sixteen to fifty miles from Colombo, and contain a population of some 72,000 persons, almost all of whom are rigid Buddhists.

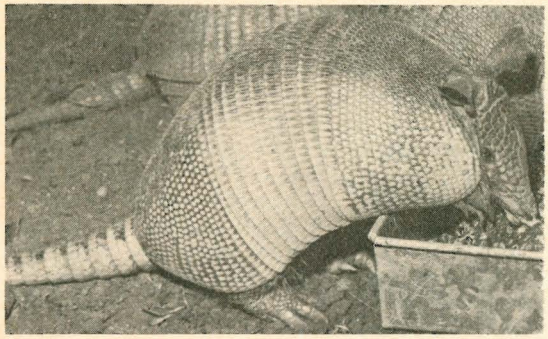
"We have opened two schools in connection with Mr. Silva's work, and very many Buddhists hear the Gospel regularly preached, and already Mr. Silva's labours are beginning to bear fruit.

"On the 23rd of June, I visited the Rygama Korle for the first time. We were hospitably entertained by the head man of the place (Rygama): this friend, although a strong Buddhist, listens attentively to the preaching of the Gospel, and has rendered considerable aid in the erection of a school-house for our use.

"Mr. Silva found a Christian family in an adjoining village (Wisidagama); the whole family have asked for baptism. The father is a Government schoolmaster, and the two sons are teachers of our mission schools at Hanwella and Rygama; they are to be baptized in due time. The father and mother were Christians before Juan Silva met them; but the sons attribute their conversion to Mr. Silva's preaching."

Bryan Whitty, *B.M.S. doctor at Chandraghona, Bangladesh from 1968 asks:*

Who would have thought . . .



(Fox Photos Ltd.)

. . . that this little chap from South America would have anything to do with leprosy work in Bangladesh.

Yet, it is this little chap, the armadillo, who "stole the show" at the Tenth International Leprosy Congress in Bergen, Norway, in August, 1973. It is this little chap who is providing leprologists with very valuable information about the nature of leprosy and the cause of the disease.

Scientists from various branches of medical research are finding leprosy one of the most challenging and interesting of diseases. It was fitting, therefore, that so many were able to meet in Norway to celebrate Hansen's discovery, 100 years ago, of the bacillus which causes leprosy. It was a meeting point for laboratory workers and field workers to discuss the many complex aspects of the leprosy problem.

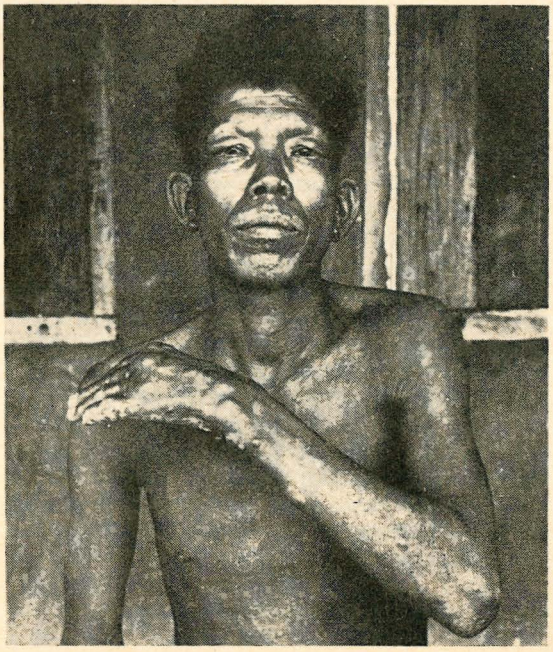
The effects of the information that the armadillo is providing will take time to be experienced in the Leprosy Home and Hospital, Chandraghona. This institution, begun over sixty years ago by Dr. G. O. Teichman as a place of hope and loving care for patients with an incurable disease, has grown to be the largest institution of its kind in the country. There, modern advances in the treatment of the disease have changed the lives of hundreds of people.

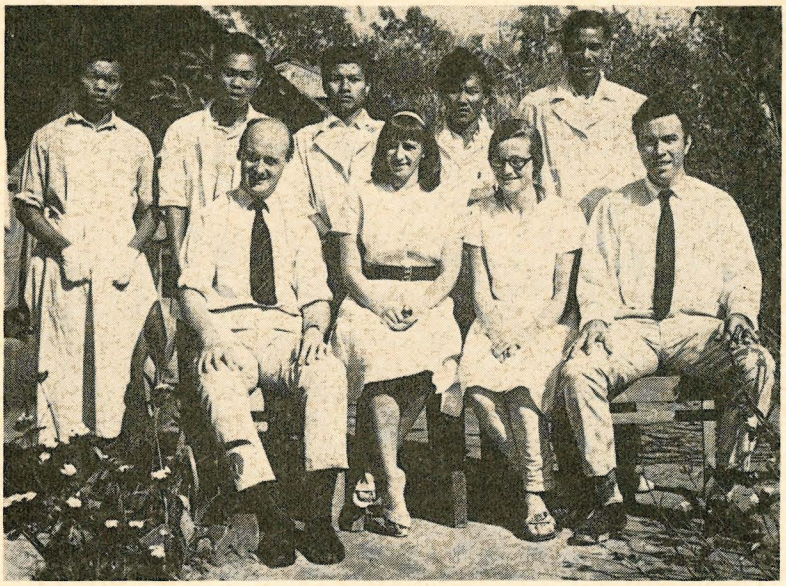
The introduction of a cheap, but very effective, drug called DAPSONE revolutionized the treatment and gave doctors a valuable weapon against the tiny bacteria which attack nerves and skin, and look so like the bacteria which cause tuberculosis. A person with early signs of leprosy, when treated over a long period of time with this drug, can be cured and return to a completely normal way of life.

A minority of patients do not tolerate this drug and other drugs are available. The one which has impressed us most is the fairly recent drug, LAMPRENE, which though expensive, has brought under control the very painful reactions that a small number of patients have while undergoing treatment. These reactions can be very weakening and extremely painful.

Just as we were getting our first supplies of this drug, a patient, who had a most severe reaction, fled into the jungle to die. She was rescued and we were able to start her on LAMPRENE. Within three weeks she was a changed woman and made a remarkable recovery. She became a Christian, was baptized, and is now happily married.

Reconstructive surgery has been available to patients with various deformities, especially those with paralysis resulting from nerve





Staff at Chandraghona Leprosy Home, including Dr. Michael Flowers (right) now home in this country.

(opposite page) Leprosy patient suffering from painful reaction to drugs.

(Photo by courtesy of Mr. Geoffrey Walker, F.R.C.S.)

damage. Dr. Michael Flowers did much to develop this aspect of the work and it is the only place in Bangladesh where this form of surgery is available.

It is gratifying to see patients regain the function of hands and feet. Physiotherapy plays a very important part in this aspect of the work and we have valued the service we have had from our short term physiotherapists, Valerie Taylor and Zena Hartley.

It may fill us with pride to think that we have the largest leprosy home and hospital and the only reconstructive surgery programme in the whole of Bangladesh. This, however, is to put the whole thing in the wrong perspective. Good as these may be, the problem of leprosy is the control of its spread and the treatment of early cases. This requires a thorough search in the community for people with early signs of the disease and also their contacts.

It was the realization of these priorities that led Dr. Flowers and the staff to detail a scheme which would have given cover in a wide area around Chandraghona where we believe there is a high incidence of leprosy. After much hard work and the training of skilled paramedical workers, the government of the day refused permission to implement the scheme.

Since the inception of Bangladesh we have continued to press the authorities. It now seems that we may be making some headway and that a much greater effort will be made on a national level to integrate all the government and voluntary agency work in the field of leprosy control.

With ever increasing pressure on the work of our general hospital, we cannot, as an institution, accept the burden of administering a large leprosy control scheme, but we continue to discuss, with the World Health Organization, the Ministry of Health, the local health authorities, and The Leprosy Mission, the best way in which we can work together and integrate that part of the work we can contribute.

Leprosy, the disease which affects millions and cripples millions in the world today is coming in Bangladesh and presents a great challenge.

The opportunities for medical service in Bangladesh today are great. Following the disastrous events of 1971, relief organizations turned to the Christian Institutions for help: institutions already back to a full programme of work. Chandraghona was no exception.

The local industry, the largest Paper Mill in the subcontinent and the Hydro Electric

Scheme some ten miles from us have requested that we visit them as medical consultants. Oxfam and World Relief Commission would like us to develop our community health work and in particular, our Under Five Clinic project.

Into this context of great opportunity we have to consider the development of our leprosy work. Develop we must, but sympathetically and prayerfully. Sympathetic to the other needs right on our doorstep. Sympathetic to the pressures and the future of the general hospital. Aware of the responsibilities we have accepted towards leprosy patients in the past as they look to us to continue. Aware of the spiritual impact and the influence of a joyful, radiating Christianity in the Leprosy Home Church; a truly missionary church which has already sent missionaries from its midst!

Clinic work is established in the Hill Tracts and a new, simple clinic building has been erected in Chittagong town. The recent news that Dr. Robert and Mary Hart and family will probably join us in Chandraghona gives added guidance. Robert has special training in the surgery of leprosy.

The armadillo points to new hope in understanding the disease. Co-operative effort and understanding points to new hope in reaching those who suffer from this serious disease. The potential is great and we look to the Lord in great expectancy and prayer.

Patients at the Leprosy Home in relaxed mood.

Enquirers in the Punjab

Jim Hunter, a young Irishman working with the Far East Broadcasting Association in Delhi, took a Christian group out to Ludhiana. The group consisted of five young Indians between 19 and 22 years of age. Many of the staff at Ludhiana, including medical students, para medical, nursing and clerical staff, caught the spirit of liveliness that was in the group's singing.

The series of meetings were based on question and answer sessions as Jim questioned the young people in the group about their faith in Christ. There were also informal get togethers with the students, running on late in the evening. A special late night session with the doctors was arranged when Jim was able to speak with them.

A few miles from the hospital in the midst of a college area a Christian Centre has been opened. There is a reading centre, a library, and a conference and lecture centre. The Fellowship responsible cannot keep pace with all the enquirers and the demand for the Gospel in Punjabi. The young couple in charge of the Centre are Baptists from Bihar and have close links with a former B.M.S. missionary, Dorothy Belham.

Ministers and their wives at the Duncans Conference Centre, Jamaica. *(Photo: W. Porch)*

Now it is good to be a Baptist in Jamaica

by **William Porch**
B.M.S. Jamaica from 1969

JOHN ROWE, the first B.M.S. missionary to Jamaica, arrived on the Island on the 23 February, 1814, after setting sail from Bristol on the 31 December, 1813. This young man of 25 years, trained at Bristol Baptist College, arrived with his wife at Montego Bay on the North Coast of Jamaica after a seven week's voyage. His reception was very different from that received by William Carey when he arrived in India twenty years earlier. Carey arrived to an indifferent situation. There were no Baptists, there were few Christians and few people seemed to care.

The arrival of John Rowe was different. He was welcomed by some leading Baptists, among them Moses Baker, a slave refugee from America. Moses Baker had been baptized by George Liele, the founder of Baptist work in Jamaica, and had been greatly used in instructing the slaves on the estate of one Mr. G. Lascelles Winn, a Quaker, an enlightened Christian. This freed slave was a founder member of the second Baptist Church in Jamaica founded at Crooked Spring, in the parish of St. James, which was started in 1791, one year before the founding of the Baptist Missionary Society and two years before Carey arrived in India.

When John Rowe arrived this church had a membership of 600, but one must remember that apart from a few people like Moses Baker, the slave congregation had little or no education and was largely leaderless. However, their fellowship of suffering and their common African origins bound them closely together. A recent article by Dr. Horace Russell about the beginnings of Baptist work in Jamaica states this:

"In 1783, George Liele, a freed American slave who founded a church in Savannah, Georgia, transferred this church to Jamaica and set up, with the help of his former Commanding Officer and now Governor of Jamaica, Sir Archibald Campbell, the first Baptist Church on Jamaican soil. The details are not necessary but it is enough to say that in the following 30 years (which takes us to the arrival of John Rowe) it is estimated that the majority of the slave population were Baptists, and in Kingston alone there might have been some 10,000 members. By the time the British Baptists, encouraged by William Wilberforce, adopted the Jamaican Baptists at

their request, the Church had already been established in nearly every sea-port, and a chain of missions stretched across every mountain chain".

While John Rowe was received by a widespread movement he did not arrive to an easy situation. Baptists, because of their identity with the slaves and because of their opposition to the slave trade and to slave labour, were viewed with great suspicion by the planters and by the ruling bodies in Jamaica. For instance, the Jamaican Assembly, fearing that education amongst the slaves would further unrest, passed a law in 1806 which forbade teaching and preaching among the slaves. This lasted for eight years and was in force when John Rowe arrived, and although the work of Moses Baker proves that this law was not always respected as far as the authorities were concerned, it still had teeth.

Having set the scene of John Rowe's arrival, what can we say of the work over 160 years? How does the work appear today through the eyes of one who arrived in Jamaica just three years ago?

The Baptist denomination is still widespread throughout Jamaica. There are 34,000 Baptized members in the churches with as many as 20,000 adherents, plus the great number of children and young people who attend the Sunday Schools and the Youth Groups. However, whereas John Rowe arrived to a widespread yet disrespected group, the Baptist denomination today is widely respected as one of the leading denominational groups of the Island. Baptist Ministers and Laymen are respected leaders of the society, especially in the field of education.

Recently, when the newly elected Prime Minister, Mr. Michael Manley, felt that it was right to hear more of the Church's voice in the Senate, the Upper House, the Rev. C. S. Reid, M.A., B.D., President of the Jamaica Baptist Union, was asked to serve as a Senator. Mr. A. R. G. Byfield, a leading Baptist Deacon, is leader of the Senate. Being a Baptist is one of the special features of the Jamaican Society. The debt that is owed to the Church for its fight against slavery and its work in the field of education is remembered with gratitude.

When John Rowe arrived, there was a widespread church which was without a trained leadership. Those who followed in the steps of John Rowe, quickly realized the need for leadership training and in 1842, Calabar College was founded for the training of the ministry. This story was told in the December issue of the

Some of those who completed the Lay Leadership Training Course at East Queen Street Baptist Church, Kingston, Jamaica.

(Photo: W. Porch)

Missionary Herald, but the wisdom of this is seen today in the strength of the Jamaican Baptist ministry. There are over 70 fully trained ministers, pastoring some 270 churches on a circuit basis. The time has long past when the Jamaican churches have relied on men from abroad to give the oversight to the churches, although in special instances, British ministers have helped especially in the area of theological education and now Lay Leadership Training.

When the Rev. E. G. T. Madge visited the Island recently, he was able to see the respect accorded to one of its respected ministerial leaders when he attended the 50th anniversary of the ordination to the Christian ministry of the Rev. E. H. Greaves at the Mount Carey Baptist Church in St. James, and he was able to add the greetings of the B.M.S. to the many that came from Civic and Religious Leaders. The Rev. Greaves has been minister of this church for 33 years and is a very esteemed leader in the community.

Today, the area of training in the churches gets wider, and recently the need for Lay Leadership training was seen. Throughout the denomination there are many Lay people who serve the churches well but who need some extra training and for the last four years it has been my privilege to help such people to serve the Lord with greater efficiency. Seminars and Courses on Leadership, Preaching, Worship, Bible Interpretation, Sunday School Teaching and Youth Leadership have been given in many churches and circuits throughout the Island. These courses are now being written up for future use. Throughout the Caribbean at the moment, much thought and study is being given to the production of such material for the Lay Leaders in the churches.

The most recent steps in this training have been taken in Kingston this year when weekly classes were arranged in Preaching and Bible Interpretation (O.T.). In two centres, some 60 people attended these classes regularly, and further courses have been arranged in Worship and Bible Interpretation (N.T.). Among the people attending these courses are lawyers, headmasters, graduate teachers, civil servants, nurses, as well as others.

Two interesting ventures in Lay Leadership Training can be related. In 1970, the denomination, through its Evangelism Department, undertook to establish a new church in the fast growing area of May Pen, on the South Coast. A small nucleus of Baptist people were worshipping in a School and they were praying for a church. Help was given by the denomination for the purchasing of a site and for the erection of a simple building.

Rev. E. G. T. Madge, General Overseas Secretary, welcomed to Jamaica by the Rev. A. McKenzie, General Secretary, Jamaica Baptist Union.

(Photo: W. Porch)

The Evangelism Department arranged and carried through a Town-wide Evangelistic Crusade. Many churches from all over Jamaica helped, and the Lay Leadership Department participated in preparing members for personal evangelism and visitation. The church building was only a shell, walls, and a roof, with no windows, doors or flooring and although there was only a makeshift platform and temporary seating, many people attended the Crusade and were won to the Lord Jesus Christ.

Many other Christians in the area were gathered together and the work was established. A local minister was supervising the work, but because he had already nine other churches to look after, his time was limited. Once again, the Lay Leadership Director was asked to give help.

Every week for six months, classes for instruction were held and the new converts were prepared for baptism.

Church Leaders were helped with the organization of the weekly worship and the preaching services, the choir and the Sunday School were encouraged. The church has gone on from strength to strength and on the 27 June, 1973, the completed church building with all the furnishings, and the educational building were opened and dedicated to the Lord. Everything has been paid for except the initial loan from the Jamaica Baptist Union. The church leaders have been ordained and over 100 members are enrolled with the prospect of many more. Here, Lay Leadership Training has proved its worth.

The area of training reaches out into the Student world, and opportunities to gather our Baptist Students have been sought. This work has been especially successful in four of the six Teacher Training Colleges throughout the Island. The plan has been to gather together each week the Baptist Students on their college campuses for fellowship and instruction. The co-operation of the Principals has been sought and now each week some 300 Baptist Students meet together in four different colleges. Where there are Baptist tutors their help is sought.

Let me describe how this has developed in St. Joseph's Roman Catholic Teachers' College. It was known that several Baptist students were training in this Institution so an approach was made to the Principal for permission to establish a Baptist group on the campus. This was readily given, and with the help of the Student Mission programme the Baptist students were gathered together. A student committee was set up and a weekly meeting begun. A further development came when the Sisters of the College felt that all students should have specific denomination training, and one lesson a week was set aside for this instruction. Now, the Lay Leadership and Student Director has weekly Classes in St. Joseph's Teachers' College, on Baptist History and Principles as well as Church Leadership Training for some sixty Baptist Students.

There is increasing activity at Bolobo

Joan Parker, a B.M.S. nursing sister at Bolobo, Zaire, has written about different aspects of the work there.

"This year we have the largest intake yet; eighteen new students and, with three having to repeat the year, we have twenty one students in the first year. Of these, ten are girls! It was encouraging to have more girls applying for the school this year and we were able to pick out the most promising among them.

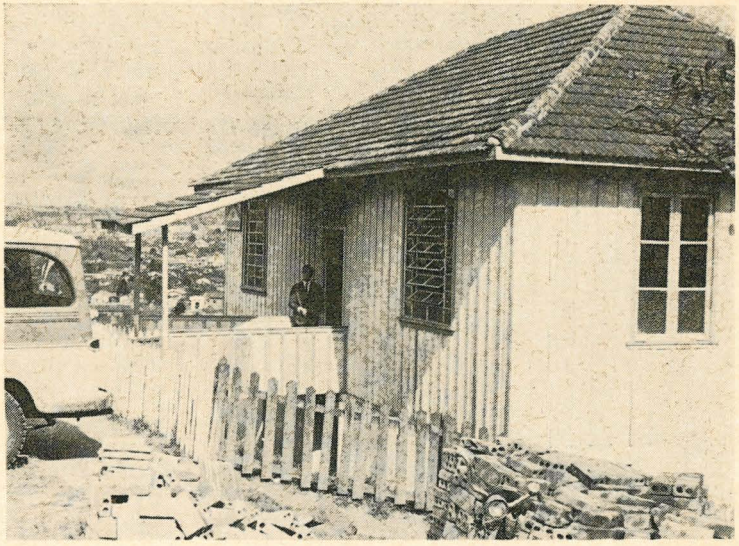
"Georgina Mackenzie, a newly appointed B.M.S. missionary, has fairly recently completed her own training in one of the large London teaching hospitals so is right up to date with latest methods and techniques.

"While most of my teaching is concentrated on the 3rd year; the midwifery course. Georgina has most lessons with the 2nd year students who are doing the hospitalier course. Our time is divided between the class room and giving clinical instruction on the wards.

"Zairian nurses are now in charge of the running of all the wards and departments in hospital, nurses that we have trained, and they are on the whole doing extremely well. The other day, I was showing a friend round the hospital. She had been here for the opening, but had not seen it in action. Afterwards, she told me that what had impressed her most was the way everything was running smoothly, all the nurses quietly getting on with their work with no fuss and with no white person around! An achievement that all of us who have worked and taught here over the years can be proud of.

"This week, the new Protestant Chaplain began work in hospital. Services are not allowed in the wards in State hospitals, which is what we have become, so his work will be in personal contact and bedside evangelism. We will be starting work on the building of a hospital chapel within the next week or so.

"Bolobo now has its own women's worker, Beryl Fox, who arrived here this summer. Hazel Pilling is now the secretary for women's work for the whole Baptist Community and she came up to Bolobo to spend a month here, working with Beryl and helping her organize a seminar. The seminar consisted of Bible studies, talks on hygiene, nutrition, cookery, bringing up children, Christian marriage, the role of women in the life of the church and sewing."



Vilha Edens Baptist Church, a suburb of Curitiba, Paraná.
(Photo: A. S. Clement)

Roots and branches

by **David Grainger**
B.M.S. Brazil from 1972

A WELL known Bank in England has made a cartoon film advertising its services. In the cartoon its thousands of minor depositors are likened to the roots of a tree, which may be small and hidden, but supply life-giving sap to the whole tree.

My experience in coming out to Brazil has shown me that this is true of the B.M.S. also.

As a B.M.S. missionary I am a member of a team which begins thousands of miles away in Britain with Baptists, young and old, who give and pray. It continues with local organizing secretaries and the staff of the mission house in London. It reaches out to include over 220 fellow missionaries working in nine countries.

I left the Northern Baptist College, Manchester, in June 1972, and a few weeks later made the air trip to Brazil. It was my first trip abroad. Brazil welcomed me with a rain storm, but I was still thrilled to arrive.

The first year was spent in the lovely city of Campinas in the state of San Paulo, studying the Portuguese language. It did not take long to settle down; the Brazilians are very friendly people.

I will never forget my first preaching engagement in Portuguese, an essential but tricky first hurdle. I preached on Romans chapter 1: 16, to a packed congregation in the Central Baptist Church, who had seen several of my British Baptist predecessors preach their first Portuguese sermons there also. It was very hot and we had several important visitors that day. What a relief it was to find out afterwards that I had been understood. "You are climbing the mountain", the pastor said to me afterwards.

A year ago I made an interesting and exciting field trip around Paraná where all my B.M.S. colleagues in Brazil work. It was my first taste of dust, although many of the roads were asphalted. Wherever I went I could see that the missionaries were accepted as valued colleagues. The twenty years of B.M.S. work in the state and the remarkable growth of the Baptist work there were inextricably linked in the minds of the people in the churches of the area.

At the time of writing I am completing my period of orientation in the capital of Paraná, Curitiba. It is large and modern and has a population of over 850,000. I have been working with the pastor of the First Baptist Church which has five congregations so there is plenty of preaching to do. The first time I went out to preach I was accompanied by a student from the local Bible Institute. I expected to preach in a typical city church, but in a few minutes we left the sky-scraper horizons of the centre and were driving on a dirt road, choked with dust. That particular congregation was set on the outskirts of the city amongst simple wooden houses. A few minutes before I had left one of the most modern cities in Latin America; such are the contrasts of work in the capital.

In many cases what B.M.S. missionaries are doing here could not be done by Brazilians at this stage, for a variety of reasons, though chiefly through lack of resources. So may I say personally, and on behalf of many others, thank you for making our work possible. To us also, the roots are so important.

A Pauline Ministry in Delhi

(Report from the North India Churchman)

Barakat Masih is listed in the B.M.S. Prayer Guide 1974, p. 44

Recently, I had a telephone call from Faridabad, the huge, growing industrial suburb of Delhi, from a young pastor named Barakat Masih whom I had known faintly as a village pastor in the Punjab. He was calling to know whether he could see me. "Certainly," I said.

"I will have to come after six o'clock," he said.

"That's a bit late."

"But my first shift is not over until four o'clock", he replied, "and it will take me that long to get into Delhi."

He arrived about 6.30 p.m., and the first thing I wanted to know was what he meant by "my first shift". As he went on to tell me his story, I began to realize that here was something that the church in India had been hoping to see happen for many years.

Beginning some 15 or 20 years ago, many—both Indians and missionaries—realized that the Indian pastors would have to become independent of mission subsidies, although, because of the poverty and the scattered nature of their parishes, they would find it very difficult to earn a living. There had been much discussion of "Pauline ministries" (so-called because St. Paul earned his living as a tentmaker) as a possible solution to this problem but, as far as I knew, nothing had come of it.

Here, as I listened, was the answer worked out independently by a young man whose first love is the work of a pastor but who also has a family to support. About two years ago, he said, he had applied for and been given a job in the Telefunken factory at Faridabad on the basis of his radio-repairing experience. He works eight hours a day, six days a week, and carries out his parish duties in the evenings and on Saturday, which is his day off. He holds services Sunday evenings after work.

"They all know that I am a pastor and call me Padre", he said. "My people all know I work in a factory, too. When I miss any of them at the church service, I go to them and say "If I can get to church, so can you."

Please do not look back

He had a revolutionary request to make. A European foreign mission society, I suppose unaware of the kind of church that was growing in the area, had announced that it would start a "mission school" there.

"If they do this", Barakat said, "we will go back for many years. They will employ people from our congregation. They will have money to pay salaries and to give scholarships to local children. The same old pattern of dependence will start all over again. Won't you please find out who is behind this move?" he asked, "and request them not to do this independently but to plan with us as to how this school can serve the community without weakening our church?"

He went on talking about his ministry. He described an episode with the factory manager. Special services had been planned for Easter, and according to the shift schedules he was to have had the day off. A re-organization of shifts was announced, however, and he found that Easter had become a working day.

He went to the manager and explained that this was a very special day for all Christians and that his people had been informed of the services; there was no way in which they could all be reached in order to change the time. He asked if he could, as a special case, be allowed to have the day off. The manager replied, "Padre Sahib, you of all people should know that we cannot make exceptions on the basis of religion or we would never have a day when much of our work force was not absent."

"Then give me a half day off", pleaded Barakat Masih.

"No, I am sorry. I cannot do that", replied the manager.

"Then give me two hours off."

"No, I cannot even give you two hours. It is the matter of establishing precedents."

Barakat was quiet for a little while and then said "Well, I am sorry but I am going to have to take the day off anyway."

He said he thought that was the end of his job; but when he went back to work on Monday, nothing was said.

Ernest Young Campbell
New Delhi, India

You could work in Hong Kong

by **Frank Wells**
B.M.S. Overseas Regional Representative

WE are less aware than we should be of the very interesting and important work of the Church in Hong Kong.

Let us start with the Rennies Mill Clinic, Junk Bay, where the B.M.S. is represented by Miss Dorothy Smith, the Sister in charge. Junk Bay itself had few settlers until 1950 when the remnants of one of the Nationalists, Chang Kai Shek, armies took refuge there.

These ex-soldiers were worn out in health and were desperately in need of medical care. Miss Mary Myers, an American missionary nurse from China started simple treatment for these war weary people. Gradually the work developed. Other missionaries from various countries and denominations joined in.

Many of the patients were found to have tuberculosis; a new stone clinic was built; and in 1955 the Haven of Hope, T.B. Sanatorium came into being, up the hill about a mile from the Rennies Mill Clinic.

Both the clinic and the Sanatorium were administered under the Junk Bay Medical Relief Council. Later, a Child Care institution specially intended for the children of T.B. patients formed the Council.

From such small beginnings the work has grown. The Superintendent of the whole project is Dr. Peter Jenkins who, with his wife, worked with the B.M.S. in China. He will soon be handing over to a Chinese Superintendent, Dr. David Lum.

Direct B.M.S. involvement at Junk Bay began when Dr. Ellen Clow, herself an ex China missionary, became the first resident physician. Dorothy Smith the present B.M.S. member of staff became sister in charge in 1963 and worked with Dr. Clow for a number of years.

The Clinic is rather short of money and certain aspects of its work (e.g. dentistry) will have to be stopped, but it still does give a very good twenty-four hour service to the community.

Like the people living around Junk Bay nearly 50% of the people in Hong Kong are refugees from what we now know as the Peoples Republic of China. When these thousands of people arrived they set up shanty towns around Kowloon in the New Territories, and in other parts of the colony.

The Hong Kong Government in a bid to resettle these people went in for Resettlement Housing in a big way and because space was limited this took the form of clusters of high tower flats.

Whole new towns have come into existence such as Kwun Tong, adjacent to Kowloon.

Although the people are now housed, other facilities are lacking such as an adequate health programme. The United Christian Hospital is an attempt by the churches of Hong Kong, the Missionary Societies, and the Hong Kong Government, in co-operation to build a worthy hospital for this new town. The hospital has 545 beds and is a centre for first rate medical and surgical treatment but it is far more; it proposes to take the health services into the surrounding flats where 200,000 people live.

The head of this new hospital, Dr. E. H. Paterson, told me that though most of the workers are Chinese, there are openings for missionaries who are specialists to help in this new venture.

Moving from medical to educational work it was interesting to find Christian Schools both Roman Catholic and Protestant in these newly settled areas. In Rennies Mill for instance it was the Lutheran Queen Maud Middle School that caught the eye, while in the Sai Mau Ping Resettlement Flats it was a Roman Catholic Primary School.

The Baptist Church is strong in Hong Kong and there are many Baptist missionaries there of the Southern Baptist Convention of the U.S.A.

I met some of these missionaries at the really super Baptist College.

This College has 2,000 students and teaches everything from English Literature to the production of Radio and T.V. programmes. Mr. Bill Wolfe, the lecturer in the Christian Communications Department explained that in addition to Radio and T.V. programme production they taught advertising and journalism. This young man is a keen Christian eager to win people for Christ through these new skills.

Dr. David Tse is the President of this forward looking institution and he is keen to recruit young graduates from Britain in either Arts or Science, to teach for short terms of two or three years in his College.

There are opportunities of service in Hong Kong for those who wish to serve God in the Far East.

Legacies and gifts

You will see from the Acknowledgements column below that the B.M.S. benefited, in one month, by a number of legacies. The Society finds it encouraging that so many make provision for its work when drawing up their will. Many of these, of course, had supported the Society during their life and their death means a gap in the ranks of contributors.

The B.M.S. is looking for those who will become regular contributors, possibly by Covenant; and hopes that they, and others also, will remember the Society in their will.

The General Home Secretary is always ready to give advice on the best way to make gifts, by contribution or legacy, to the B.M.S. Write to him at: 93 Gloucester Place, London, W1H 4AA.

Missionary Record

Arrivals

5 November. Miss B. McLean from Jaubari, Nepal.
6 November. Miss A. Couper from I.M.E. Kimpese, Zaire.
28 November. Mr. C. J. Brown from Ngombe Lutete, Zaire.
30 November. Rev. J. and Mrs. Pullin and family from Jaguariava, Brazil.
Rev. R. and Mrs. Walker and family from Yakusu, Zaire.

Departures

6 November. Dr. E. Marsh for Berhampur and Mr. A. J. Casebow for Diptipur, India.
8 November. Mrs. D. Rumbol for Kinshasa, Zaire.
9 November. Miss S. M. LeQuesne for Dacca, Bangladesh and Miss R. W. Page for Brussels en route to Mbanza Ngungu, Zaire.
24 November. Miss W. Hadden for Yakusu, Zaire.

Births

16 November. At Chester, to Mr. and Mrs. D. H. M. Pearce, a son, Jonathan Andrew David.
25 November. At Guildford, to Mr. and Mrs. J. Mellor, a son, Andrew.

Deaths

16 November. In Arundel, Rev. Harold John Casebow, O.B.E., B.D., aged 72 (B.M.S. Zaire 1928–1962).
17 November. In Kisangani, Zaire, Rev. Andrew John Ogle, B.A., aged 26 (appointed B.M.S. Zaire, 1971).
29 November. In Bognor Regis, Mrs. Florence Elizabeth Raper (wife of Rev. R. J. Raper), aged 72 (B.M.S. India 1931–1961).

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(27th October, 1973 to 3rd December, 1973)

General Work: Anon., £2.00; Anon., £5.00; Anon., (M.E.A.) £1.00; Anon., £2.00; Anon., (E.M.S.) £5.00; Anon., £5.00; Anon., £200.00; Anon., £10.00; Anon., £0.25; Anon., £1.75; Anon., £60; Anon., £5.00; Anon., £2.00; Anon., £1.20; Anon., £1.00; Anon., £15.00.

Medical: Anon., £4.00; Anon., (G.W.) £1.00; Anon., "In loving memory of Margaret and Arthur" MMF £6.00;

Gift & Self Denial: Anon., £0.50; Anon., £1.00; Anon., £10.00; Anon., £1.00; Anon., £2.00; Anon., £1.00.

Agricultural: Anon., £1.00; Anon., £1.75.

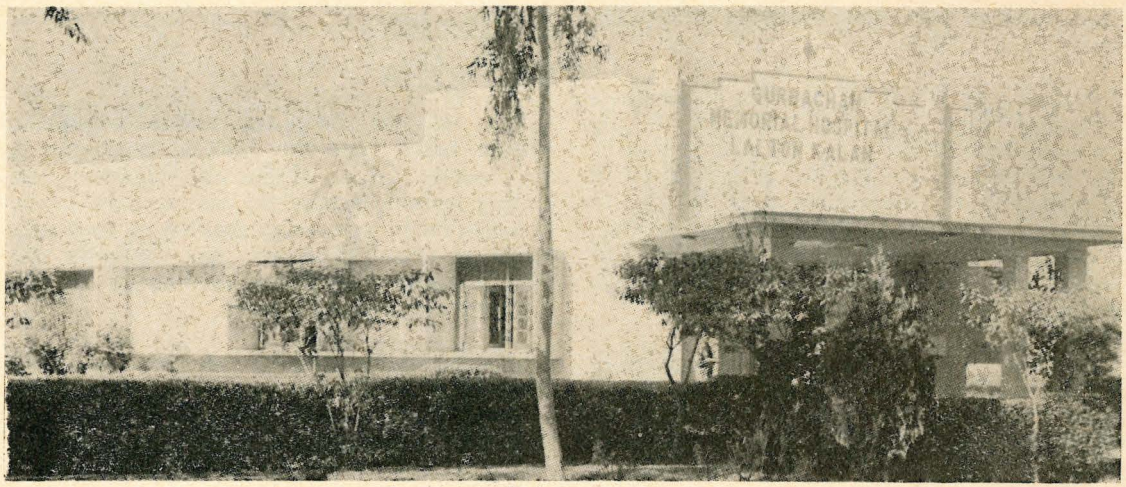
Relief Work: Anon., (E.M.W.) £5.00;

World Poverty: Anon., (R.P.) £1.00.

Widows & Orphans: Anon., "In memory of Winnie Davis and David Claxton" £300.00.

LEGACIES

Mr. W. Abbott	£50.00
Miss S. L. Barber	£100.00
Mr. F. C. Bond	£52.00
Mr. E. Davies	£1,364.00
Mrs. M. Davies	£421.62
Susie S. Deering	£20.00
R. H. Hall	£257.85
Miss E. E. E. Jones	£410.56
Annie M. Kane	£250.00
Muriel Kirk	£347.94
Mr. L. Miller	£81.84
Miss G. E. Poulter	£252.87
Mrs. M. C. Scott	£350.00
Miss J. Sutherland	£100.00
Miss E. M. Taylor	£91.85
Miss D. G. Thomas	£500.00
Mrs. E. J. Wilkinson	£25.00



More medical care for villages

A COMMUNITY health programme, organized by the Ludhiana Christian Medical College & Hospital, has been based on the small rural hospitals at Narangwal and Lalton Kalan. Margaret Smith, one of our B.M.S. missionaries, has been involved in this work since its inception, about two years ago, living in Narangwal which is about seventeen miles south south-west of Ludhiana.

There is now a plan to set up four new sub centres and so far three of these have been opened. First, in the village of Gujjerwal which has a population of over 4,000. The second, was in the village of Shankar, a small village about seven miles from Narangwal, and the third at Ranguwala, another smaller village about seven miles in the opposite direction.

One nurse is located in each village and has responsibility for carrying out a survey of the village and getting to know the people and being available to offer medical advice and attention. This places a large responsibility on girls who may only have two years training, one in general nursing and one in midwifery. There will therefore be need for regular supervision and this will be part of Margaret Smith's responsibility. The medical officer at Narangwal, who has oversight of the work, is Dr. Yunos Masih. Narangwal and Lalton Kalan have another link as well as medical in that the Rev. Isaac Maghi Ram is pastor of the two churches.

above—**Lalton Kalan hospital, near Ludhiana, India.**

below—**Preparing dung fuel for winter at Narangwal, India.**

(*Photos by B. W. Amey*)

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

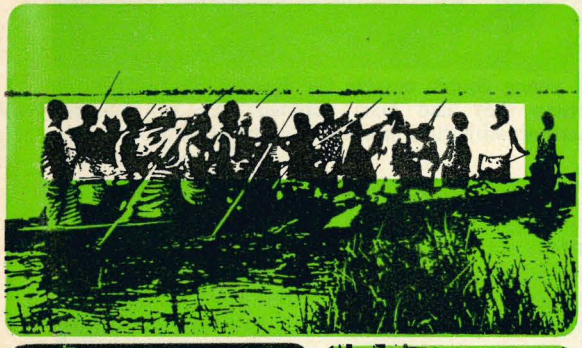
MISSIONARY HERALD

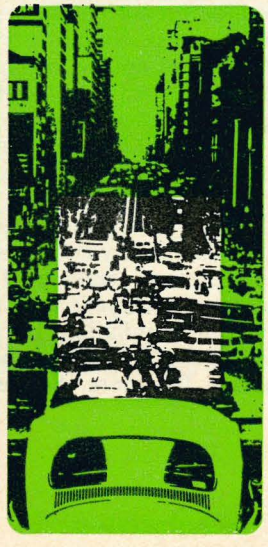
Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MARCH 1974





ARE WE GOOD PARTNERS?

A. S. Clement, General Home Secretary, reviews our contribution to mission overseas.

WHEN the General Synod of the Church of England met last year, the Earl of March caused quite a stir. He raised the question of the rightness of the proportion which was given to mission overseas in relation to the proportion spent at home. He drew attention to the fact that between 1968 and 1970 the income of parish church councils had increased by nearly three million pounds. Of this increase, parishes had spent 95.1 per cent on themselves; and giving to the Church overseas had actually fallen by 1.3 per cent. He called for silence "while we reflect on what these facts must appear to say to Christians in Africa, Asia, and Latin America."

If figures were available for our own Baptist churches, would they reveal that we also ought to be pondering the same question? It may be that you can yourself obtain the information regarding the giving of your church. Certainly you can reflect, if you wish, on the proportion of your own personal giving. Of the giving of the Church of England the Earl of March said: "Our present level of giving does not demonstrate true partnership." What are we to say of the present level of giving of British Baptists?

A young couple outside the Barisal Baptist Church where they had been married. We can become partners with them in working in Bangladesh.

(photo B. W. Amey)

Too much? Too little?

This year the Society has had to make a special appeal for substantially increased financial support. The reason has been readily understood and accepted. To accomplish the work to which we are committed more money will be required because costs have risen at home and abroad. Last year we asked for one-tenth more. One-tenth more was received. In consequence, we were able to meet all the commitments of that financial year, clear away the deficiency of the previous year and begin the present year with just a little in credit. This was most encouraging. We are profoundly grateful to God for such a fine response. But this year we have to ask for an increase of one-fifth more. That is, of course, an increase of one-fifth over the fine record of last year.

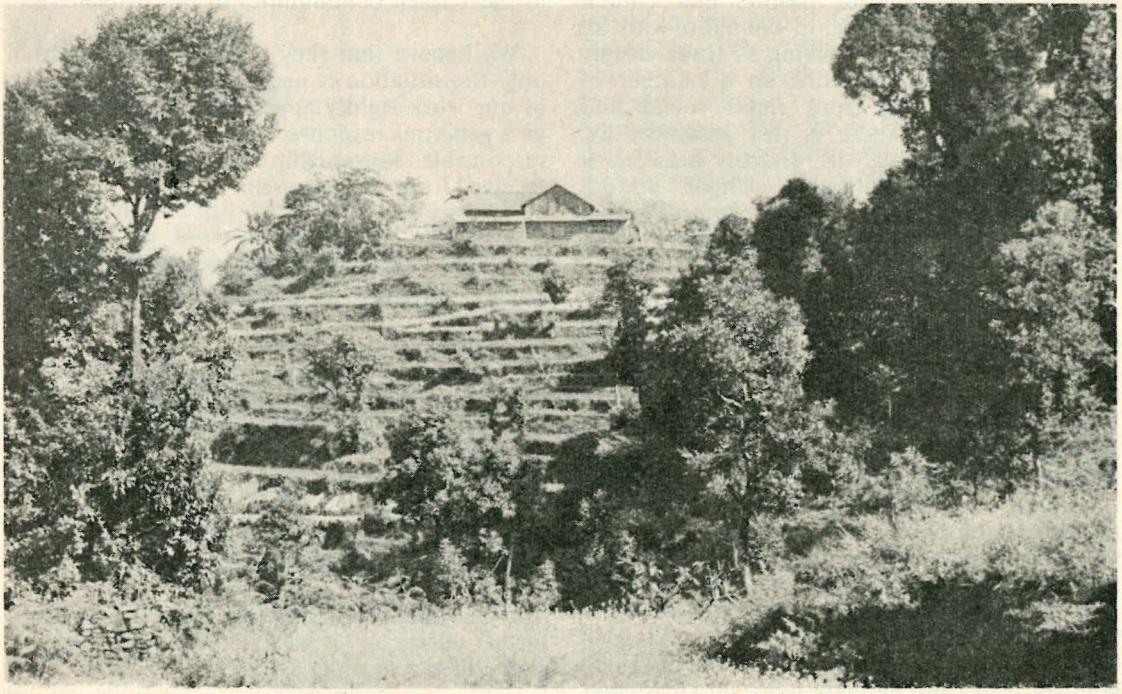
Are we asking for too much? I do not think so. If you judge the appeal in relation to the finances of the last five years you will discover that it is a very modest one. We have asked for such small increases each year that together with this present increase of one-fifth, the average increase each year works out at a rate less than the rate of inflation. In real terms, that is to say in terms of purchasing power, we are not in fact asking for more. So perhaps the question we

should be asking is: are we appealing for enough? There is a great deal more that we could do overseas, and that we ought to be doing overseas. I do not think it is beyond our capacity to achieve an increase much greater than one-fifth. It is a matter of responsible stewardship and right priorities.

Are we being fair?

As far as I can judge, it seems that each year the proportion contributed by the British Baptist churches generally to mission overseas becomes less. What is contributed for the maintenance of the home churches, their work and witness and other home objects becomes correspondingly more. The home churches have their own grave problems. The cost of maintaining property is rapidly increasing; and much church property is old. The stipends of ministers should be raised to a more worthy level. Every means of education, propaganda, and publicity is more costly. The churches have their obligations to the Unions to which they are affiliated and to united schemes for evangelism and mission in Britain which needs to be more effective and more sustained. Ministers have to be trained and schemes for lay-training fostered. Worthy provision has to be made for retirement pensions for ministers. The home churches undoubtedly need more support and are right to ask for it.

But how seriously do we regard our obligation in the world mission? How seriously do we regard our obligation to help and strengthen the churches which have, under God, come into being through the work of our missionaries? How seriously do we regard our obligation as Christians in Britain to share fairly our resources with our fellow-Christians in other parts of the world? We in Britain are among the relatively wealthy Christians of the world—the haves! Our missionaries live and witness and serve in lands where the majority of Christians are relatively very poor—the have-nots! Ought we not to do our utmost to ensure that the proportion which we contribute to causes overseas does not grow less? It seems to me that this at least is required of responsible Christian stewardship



The administrative building which forms the centre of the work at Amp Pipal in the Gorkha District of Nepal. Two B.M.S. missionaries work at Amp Pipal in partnership with other missionaries and Nepali nationals.
(photo B. W. Amey)

today. Furthermore, we must remember that much of what we contribute to mission overseas is to enable our fellow-Christians in Africa and Asia themselves to serve and assist deprived, undernourished, illiterate, and sick people who surround them in their millions.

More not less

In Zaire the churches are in a time of testing. Numerically most of them have made great gains in the last few years; but there is a serious shortage of pastors and catechists. In some churches a gap is revealing itself between the old and the young. The young have more opportunities in education than did their fathers. Many of the faithful pastors are of the generation of the fathers. They may have fine qualities of character and the fruits of long pastoral experience, but their formal learning is limited. They do not always feel adequate to deal with the educated young people; and educated young people can sometimes be impatient and intolerant with them. It is understandable, therefore, that the leaders of the Baptist Community should be so insistent on the need for help in the training of pastors and church leaders. The Community, in common with all Christians in Zaire, are having to think deeply and make difficult decisions on a number of ethical issues rising from rapid social and political changes. There is, for instance, the problem of resolving the tension between a Christian's responsibility to Christ and a Christian's responsibility to the State of which he is a citizen and to the political party which claims to represent that state.

This then is a critical period in which our help to the churches in Zaire should be in no way diminished.

The great and widespread needs in Bangladesh are well known. The government has a seemingly impossible task in restoring what was devastated in natural disasters and by war and improving the general economy. Our churches have much to rebuild and reinstate for which substantial financial aid from us is required. New opportunities have presented themselves, particularly in the border districts, through the seeking of Christian instruction by large numbers of Hindu families. New churches have come into existence. The services of our educational, medical and agricultural missionaries are highly valued and insistently demanded. This is not a time when we can in good conscience consider reducing our help.

Reference is made in another article to the challenge in Brazil for the extension of our activities through the newly developing regions of the Mato Grosso towards the Amazon valley itself. But all work in Brazil is becoming more expensive. To maintain our present much needed contribution to mission in Paraná including the new medical work and the work in the Litoral, and to begin the new pioneering work in tropical Brazil, really requires greatly increased resources in persons and finance.

Responsible stewardship

Much could be written about the opportunities and challenges of other aspects of our work in Zaire, Bangladesh and Brazil, and indeed in India, Nepal, Sri Lanka, Jamaica and Trinidad as well. To do effectively what we can do and ought to be doing today at the call of God, the Society needs constantly increasing material resources. Are these resources available in the Baptist communities of the British Isles?

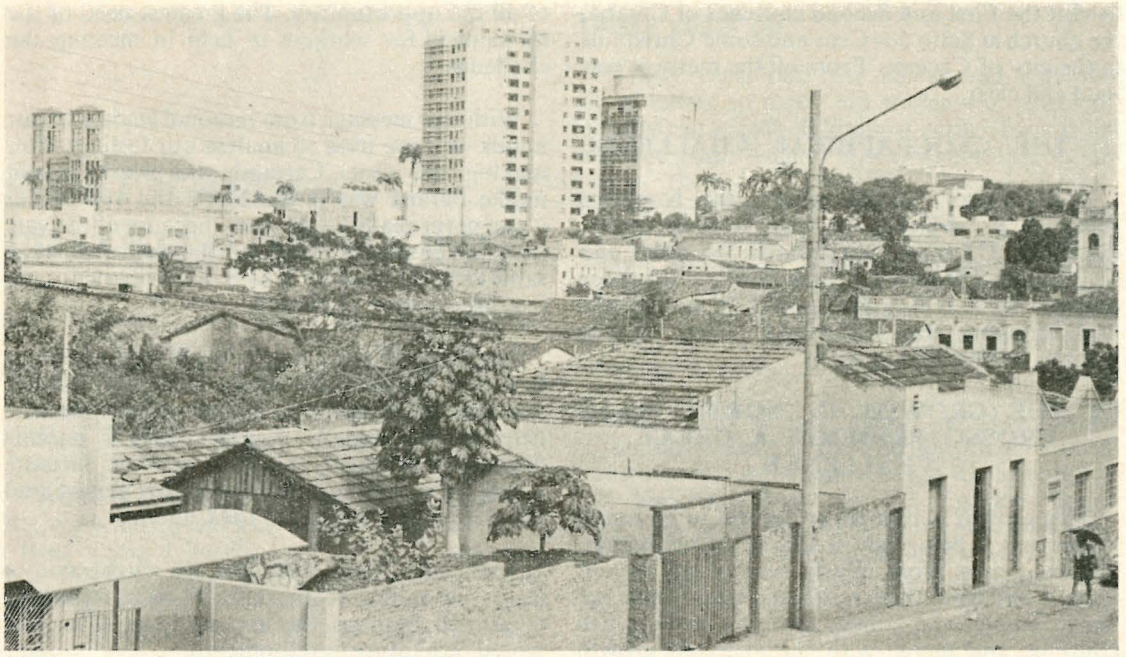
We believe that they are. We believe that if only the situation is understood and the record of our work rightly appreciated, then there will be a generous response. It is really a question of responsible stewardship of all that we have received from God Himself.

There are a number of ways in which you can become a partner to Christians overseas.

(1) Send a gift to the B.M.S. now.
(2) Send a gift to the B.M.S. regularly.
(3) Give to the B.M.S. under covenant.
(4) Put money in your B.M.S. missionary box regularly.
(5) Use the B.M.S. Shareholder's envelopes each month.
(6) Give your home to the B.M.S. to make a home for furlough and retired missionaries.

The General Home Secretary is willing to give further advice on the way you choose to give. Write to him now at:

93 Gloucester Place,
London, W1H 4AA.



Cuiabá, centre for new B.M.S. work in Brazil. *(photo A. S. Clement)*

We must be on the frontier

by **John Pullin**
B.M.S. missionary in Brazil from 1969

WHICH brings us at once to the problem that always faces those who are engaged in Mission. Where is the frontier? In Brazil the answer must be the pioneer areas of Mato Grosso.

That is not to say that Mato Grosso is the only frontier that Brazil presents today. Paraná still offers many opportunities. Looking to the future the Amazon region will be another great challenge. But for today the State of Mato Grosso, especially in the North, offers the most exciting challenge of all.

The State of Mato Grosso lies at the heart of the continent of South America. Its capital, Cuiabá, is at the geographical centre of the continent. The State has until recently been little known and largely unexplored. All this is changing as man seeks to conquer one more barrier in the march of civilization.

Daily, new families are arriving from all over Brazil in the hope of making a new life for themselves. Why? Why leave the known for the unknown, the developed for the undeveloped? For most the real reason can be found in their home towns, where the poor become poorer and the opportunities fewer, especially for those who live off the land. Government propaganda has been aimed at these people, many of whom are accepting the challenge and helping with the development of Brazil's vast interior.

The jungle is being cut down and model cities are being built. Land is sold cheaply or even given; in addition the government is giving help to each family in the initial period. But progress for these people is very slow and the life very hard and many are returning home discouraged and dissatisfied. However, the majority are staying and looking to the future.

In November 1973, on our way home to the U.K. we visited the Northern Association of Mato Grosso, making the city of Cuiabá our base and staying at the home of the Rev. Bon and Mrs. Hope, missionaries with the Southern Baptist Convention. During this visit we were able to talk with a number of national pastors and visit a number of the churches. We were able

to visit the First and Second churches of Cuiabá, the church at Salto dos Ceus and some Christians in the city of Caceres. From all the message was loud and clear.

(1) THE GEOGRAPHICAL CHALLENGE

Using Cuiabá as the centre, the Northern Association stretches westwards 440 miles, eastwards 375 miles, northwards 565 miles and southwards 250 miles. A great problem for those engaged in watching the growth in population and directing the evangelistic effort of the Church to meet that growth.

(2) THE GROWTH IN NORTH MATO GROSSO PRESENTS A GREAT CHALLENGE

This growth is thought to be still in its initial stages and is being felt in almost all the region. However, it is more clearly seen in the city of Cuiabá and from there north and west. There are many people who believe that this growth will continue and merge with the expected growth along the transamazonian highway. This growth is resulting in the forming of many new congregations and preaching points as Baptist families move into the new towns and start work in their homes.

(3) LACK OF WORKERS

The present task force of nine national pastors and one missionary cannot take full advantage of all the opportunities. The greatest need of the moment is for workers to help in meeting the challenge.

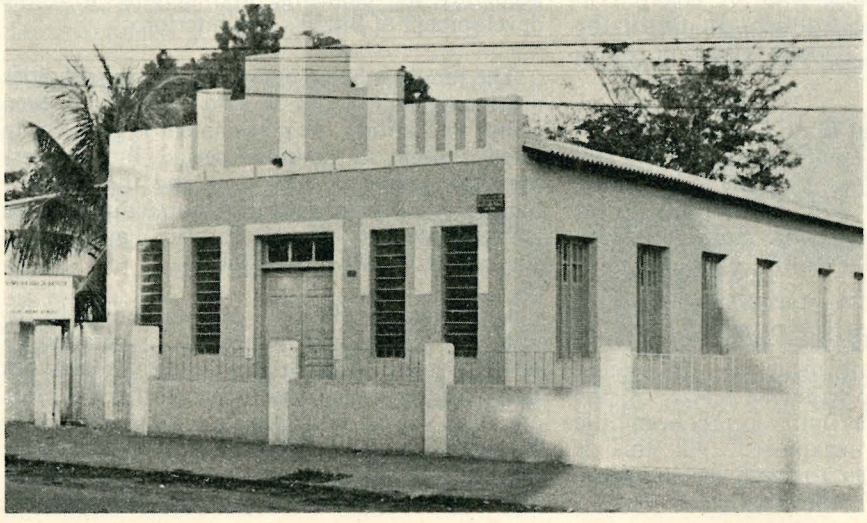
With this message from national leaders in our minds we have tried to analyse our feelings after making the visit. Certainly the work is not unlike Paraná was in the 1950s and 1960s. Yet it can never really be the same because of the vast distances involved. However, the challenge is the same as that found by B.M.S. missionaries in the first fifteen years in Paraná.

The need is not only for ministers, although this will remain the main task for B.M.S. missionaries. There is an urgent need for medical help in the region. Another B.M.S. mobile dispensary in Brazil, this time in Mato Grosso, would be a real contribution to the region and naturally to the witness of the Church.

With such great distances we ought not to close our minds to the aircraft as a means of transport. Perhaps the appointment of a pilot would be a future development.

There is scope in the region of Mato Grosso for many kinds of missionary enterprise.

Always on the frontier? It is the belief of the writer that to be on the frontier in Brazil must mean the placing of B.M.S. missionaries in Mato Grosso in 1974, in the certainty that many others will follow into this new and exciting field of service.



The first Baptist Church, Cuiabá, Brazil.
(photo A. S. Clement)

SIDELIGHTS ON TEACHER TRAINING

Pat Woolhouse writes after a few months at the Teacher Training Institute, Kimpese, Zaire, and **Eileen Motley** reflects after thirty years.

United Nations Day

"Another anniversary I celebrated for the first time this year was United Nations Day. I must admit I hardly knew when it was, but it is observed here with gratitude. Our usual morning prayers were given over to a special act of worship and then in the evening there was a special presentation to which almost everyone turned up, despite a downpour at the last moment. Music was played from many of the different countries represented here and from others too, while some of the senior boys read short accounts of the work done by different U.N. organizations and mimed some of their activities. The evening ended with an appreciation by the Director of the work being done at that minute by U.N. Forces and a prayer of thanksgiving. Perhaps we who have never needed the same kind of help from the Organization do not really appreciate its inspiration and present work. Like so many things, we just take it for granted."

How to take an offering

"For the first time I saw the collection taken in what I gather is quite a traditional way. The plates were first sent round as in most churches, but then the offering was immediately counted—it was for Bible Society funds—and decreed insufficient, so while we sang a succession of choruses, folk were cajoled into turning out their pockets and bringing forward whatever they found. I can imagine the reaction if this were to happen in the English churches, but it had the desired effect and the final total was almost double the original."

Thirty years on

"Thirty years out here has passed with the joy of seeing so many old students in places of responsibility, and children of earlier ones from here and from Angola now in school or, as are five of them, in University Medical School. The majority from here, where our specialization is Biology/Chemistry and Maths/Physics, are in various Scientific Departments though there are others in Law School, in Sociology, at the National Pedagogy Institute and in the Faculty of Theology, as well as in the Joint Protestant Theology School at Kinshasa.

"Just today I met again the Rev. Marc Masembo, student in the Theology School when I was here in 1962–66, now Legal Representative and Superintendent Minister for the Boma Mayombe area. His wife, who could not even read then, is a leader in women's work; their son Robert is now a leading Pharmacist and Consultant for the Government. The Executive Committee of the Board of Governors of I.P.E. (Teacher Training Institute) has just been meeting too, and I found its president and all its Zairian members were old students of mine."

B.M.S. INTERNATIONAL FELLOWSHIP

There are now members in countries in Africa, Asia and Europe. Many of these are educationists and range from those responsible for a kindergarten to university lecturers.

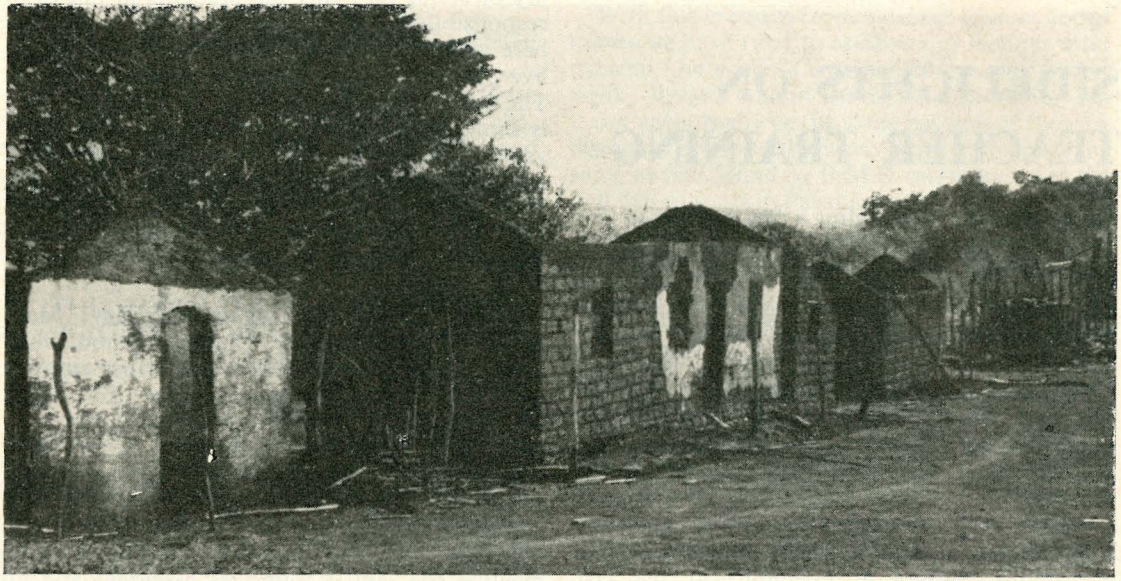
Letters have been received from Lusaka, Zambia; Sierra Leone; Uganda; Kuala Lumpur, Malaysia; Saudi Arabia and Austria.

The purpose of the Fellowship is to link together Baptists who are serving overseas in secular occupations. As one of the more isolated members wrote, "membership has given a sense of belonging".

Details of the B.M.S. International Fellowship can be obtained from:

Miss F. A. Brook,
93 Gloucester Place,
London, W1H 4AA.

ANGOLA



Seki, a village near San Salvador, destroyed by Portuguese troops. *(Photo: D. H. Nearn)*

David Grenfell—*formerly BMS Field Secretary, Angola, writes:*

All of us, especially if we have a few notes to jog our memory, can recall past events. Obviously, certain times, such as Christmas, Easter, or summer holidays, are easier to recall than others. The Editor remembered that March was an important date with people involved in Angola and its problems and so has asked me to recall Angolan events. I have many memories of March involving the Angolan people.

MARCH 1960

We had a visit at Quibocolo from P.I.D.E. officials (The International Police for the Security of the State) from Luanda in connection with the visit of two Americans to San Salvador in January.

I had been staying there when the Americans arrived from Belgian Congo. They told us that they were looking for students who could profit from a scholarship to an American University. We had no student up to university standard, but suggested they call at the office of the secretary of the Protestant Alliance in Luanda while they were there. What we did not know was that these men had a political reason for visiting Luanda; to interview underground nationalist leaders. They succeeded in doing this and on their return to the States revealed what they had learned at a press conference called to coincide with the opening of a trial of some fifty nationalist political leaders and sympathisers in Luanda.

Though I was questioned for a long time it is not my interview that made the occasion stick so clearly in my mind. It was the fact that I was able to watch how these policemen behaved as they interviewed Africans. This was in our sitting room, which no doubt cramped their style. Each person interviewed had to stand toe to toe with the interviewer. The questions were shouted at him and he was told to "reply without thinking".

All this was because our local Superintendent had told these P.I.D.E. men that our Young People's Society was suspect, even though he himself had burst in on one of the meetings and

had checked the accounts and read the minute book. The accounts, monies, and minute book were taken away and further meetings forbidden until their enquiries had been completed. They never had another meeting.

Exactly one year later, these young people had to flee for their lives: some, including the president and the secretary, never made it, while others had amazing escapes as the local police reacted violently to the events of 15 March in other parts of Angola. There was no African violence at that time in the Quibocolo district (called Maquela, which includes Quibocolo). African violence locally came later.

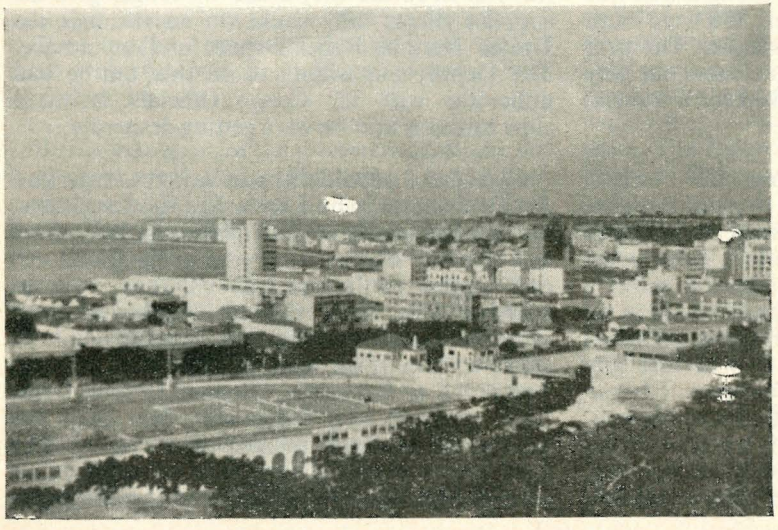
MARCH 1961

The important day was the 15th. My colleague, Rev. Avelino Ferreira, and I were in the Post Office in Maquela when a man belonging to the secret police came rushing in and seeing us, said as he passed, "Something big is happening". That was all we knew until we heard the world news on the radio that night. Though we did not know it, it was the end of an era. Everything as we knew it then had received a death blow. The well organized evangelical work of a 7,000 strong church; the educational work at the central school with several regional schools; the medical work on the mission station, only a dispensary but with plans drawn and the money raised to build a brand new hospital. Today the site of the mission is overgrown and the buildings destroyed.

In the days and nights that followed there was much police activity and then stories of many arrests and near panic in the villages every time a police car came along. The police spread the news that everyone, on the approach of a police car, must stand perfectly still. If they moved they would be fired at, and this is just what they did.

The next step, when the police wished to question a man, was taken at night. There were even visits to the mission for this purpose to pick up some of our Angolan staff. The inevitable counter move was that none of the men and boys slept in the villages, or even on the Mission Station. All the schoolboys fled.

The climax came when planes napalm-bombed the villages, some of which we watched from our house. Then everybody fled and this time, not just to the bush but to Congo. Within a very short time the only people we saw at the mission were thirteen very old men and women. At that time the radio was the most important thing in our daily lives; from Luanda, Leopoldville, and the B.B.C. from London. We heard on one occasion that we at Quibocolo had been attacked by terrorists, which was never true. One Sunday evening, on the B.B.C. Church Service, the congregation sang, "*Great is Thy Faithfulness —All I have needed Thy hand hath provided*", and my thoughts turned to the trials and sufferings of many Christians I knew personally and I wondered just what they would think if they could hear this hymn. I know now that their faith was greater than mine.



Luanda, capital of Angola.
(Photo: W. D. Grenfell)

MARCH 1962

We were now at Kibentele, the "we" being my nephew Jim and myself. We had been three months in the missionary house that had been kept empty, just in case a missionary did return to this station. As in all missionary houses there was the usual standard pieces of furniture and the missionary was expected to bring everything else, crockery, cooking pans and kitchen equipment and soft furnishings such as beddings and blankets. As we had left Angola with only a suitcase each, all these things were lacking and our salvation was that the last occupant of the house had left behind some odd items of crockery and kitchen utensils.

Our experience as youthful campers stood us in very good stead in our culinary arrangements, Jim being responsible for the main course while I did second course and made the tea. His method was a very simple one. Take a saucepan and put into it anything you may have; and food was not plentiful; top it up with water and put it on the fire to cook. Serve the liquid first as soup then the rest on the same plate for the main course.

Jim had his problems, of course, often we went a long time without seeing any potatoes. Once we went as usual to the local market and saw some packets with the word *pomme* in the text. We knew enough French to understand that *pomme* was potato so, thinking it must be powdered potato, we bought the packet and that night Jim put half of it into the saucepan. It did not fluff up as expected, but we thought that this may be due to too much water. We were both fond of soup but it was not a success. The next time a French speaking colleague came our way we produced the packet and asked for a translation. It was potato starch!

As all good hostesses know, the "sweet" course can be the most difficult to plan. Bananas were our great standby but sometimes I was inspired to more complicated effort. Once when we had some rice AND condensed milk, I planned to make a simple rice pudding. True we did not have any nutmeg, as all best rice puddings have on the top, nevertheless I was sure Jim would enjoy the change from bananas. I began with one saucepan full of rice and watered condensed milk, but I was in despair when from that one pan I had filled several other containers. Still, I thought, the bucket will hold quite a lot yet.

Market day was the highlight of the week for always in the large crowd were people whom one had last met when in Angola. This particular March day we were walking through the crowd and the goods set out on the ground when I heard a yell from the distance, "*Mfumu, Mfumu*". (Every male missionary was called *Mfumu* in the Lower Congo, it means "chief" or "sir"). I turned and saw a very large woman heading my way. I could write reams about this woman, but suffice it to say that though physically strong and good looking too she was not mentally sound. On she came and I stood my ground. She reached me with arms high in the air, then wrapped them around me, picked me up and whirled me round and round. I with my arms pinned to my sides could do nothing but smile at the cheering crowd.

MARCH 1964

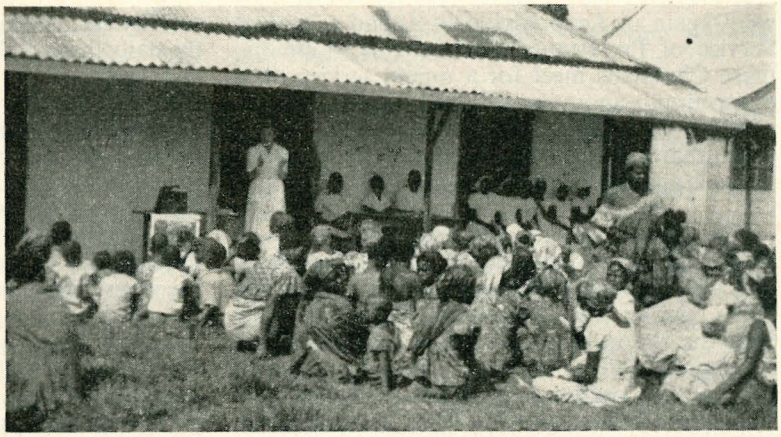
Once again a crisis situation arose. We were then doing refugee work among the Angolans who had fled and were still coming over the Congo frontier. 20,000 new refugees had come to Kibentele in 1963. Because it was the rainy season the first part of 1964 had been fairly quiet, but in March alone we received some 12,492 new refugees, most of them in a pitiable condition. We had nothing to give them, no food or clothing.

We had been receiving our supplies from the American A.I.D. programme, but they had told me that in future they could no longer give me supplies direct but would do so through the United Nations Relief Deputy in Leopoldville. The Deputy was willing to do this, but he had difficulties with the Congo Officials. It was a slow business and we were getting desperate.

I went to Leopoldville and saw the American A.I.D. Director, who I knew had food available, but he was adamant and refused to help. So I said to him, "If you do not give me the food I will call a press conference and tell them of your decision". He then relented and let me have some food on condition that I returned all the sacks to him. That was all right with me and I returned to Kibentele. Two weeks later I was back in the A.I.D. Director's office again for another 15,000 new refugees had arrived. The food we were receiving was nowhere near enough but, more than that, it was necessary to

Mrs. W. D. Grenfell speaking to a company of women at Quibocolo, Angola.

(Photo: W. D. Grenfell)



plan for regular adequate supplies to reach us, not only at Kibentele but for distribution centres, to be set up, at two other places at least between Kibentele and Matadi, namely, Songololo and Son Mpangu.

The answer I received was depressing, no increase and no change in the existing arrangements. From the A.I.D. office I went to the office of the leader of the U.P.A. (Union of the Peoples of Angola) and I asked to see the President. He was told that I was there and he invited me in straightway. To my surprise I found he was holding a press conference to tell the world of the arrival of many thousands of new refugees. He told them who I was and said I could verify all he had been saying. They were invited to question me. It soon came out that I had come to Leopoldville to get food for the new arrivals and had failed. I did my best to find excuses for the Americans, though I did not tell them why they would no longer give the food directly to me.

When the report of the interview came out the bald facts were that many new refugees had arrived and that the U.S.A. had refused to give food to help these starving people. You can guess the American reaction. I was invited to the Embassy to meet a man who had just arrived from the States. He was what they describe as a "trouble shooter" and was on official business, not this matter. He told me I was irresponsible and that what I had said was not true. I told him just why they had refused to give me food directly, giving the history of events. He would not believe my account so I told him that I could produce letters, but what finally convinced him was the fact that the A.I.D. Director would only let me have these limited supplies on condition I returned all the empty sacks. (As you will have gathered, sacks figured prominently in the story). He telephoned the Director and called him over to verify this.

Within a minute he turned to me and told me that I could have all the food I needed. I was to make out estimates for a year's supplies and let them have it. They in turn would come and see the situation and check my estimates and if all was in order the food would come through.

There is a tailpiece to this story. I had mentioned that many of these refugees were suffering from malnutrition who desperately needed special food such as milk and dried fish, of which we had none. A couple of weeks later I had a letter from a Swedish firm of dried fish exporters who said they had read my story in the local press and wanted to help. They could not give me the needed dried fish but if I could find a backer they would supply what I needed at cost price. The following week that letter was in the hands of Oxfam who placed an immediate order to the value of £5,000. The Oxfam Director happened to be in Leopoldville just at that time and came to Kibentele and saw our work. It was while he was with us that I gave him the letter. He also gave us grants for medicines, seeds, etc., to the value of a further £2,000. What a wonderful blessing this proved to be.

MARCH 1967

This was our last March in Africa. There was no crisis or pressing problem and on the 18th we

were again in Leopoldville to attend a United Service of Protestants from Angola. Actually, these Christians meet for a united service once every month and naturally I have been to some of them. This one was special because it was the sixth anniversary of the beginning of the open struggle against the Portuguese.

The packed service was held in one of our B.M.S. churches, Dendale. Most of the speaking and singing was in Portuguese, the hymns, the Bible reading, and the sermon, but the prayers were in the African languages of Umbundu, Kimbundu and Kokongo. A choir from one of the political parties sang "Blest be the tie that binds", and the women's choir from another party sang in Portuguese, "*Minha Patria para Christo*—My country for Christ". In the original version, the country was Portugal, but this was changed to Angola. All the leading Nationalist leaders were there. My part was to give the blessing.

It was a wonderful sight to see so many Angolans of differing political views, worshipping together to whichever Christian tradition the Christians of Angola owed their love for Christ, they all belonged to one Church and held identical membership cards, "The Church of Christ in Angola", then in brackets, and in small type, "Methodist Branch", or "Baptist Branch", and so on. To the refugees, this has been of real value and blessing.

MARCH 1974

When thinking today of Angola, some thought must be given to the political situation even though our prime concern is the spread of the Gospel. I am not suggesting that we send political missionaries in the same way that we send doctors, nurses, teachers, agriculturists, but we should know something of the conditions under which the Christians have to work and live. This is essential if our prayers are to be realistic and effective.

Throughout the 1960s there were many different and divided Nationalist Parties amongst the Angolans and often their views were far more local (tribal) than national. Last year (1973) saw an agreement signed that brought the major parties together to work as one unified opposition to the Portuguese control of their land. This will undoubtedly mean increased guerrilla activity inside Angola which will in turn affect the daily lives of all who live in that land.

Politically, the Protestants in Angola have always been considered by the Portuguese, long before 1961, as far to the left and very radical in their thinking. It was no surprise therefore that the Protestants were held responsible for the 1961 uprising. This deep distrust of the Evangelical Christians has continued through the years. The church has been severely restricted in its work and witness, and individually, many members have suffered physical hardships and material losses. Thus, with increased guerrilla activities both in the north and the south the problems and hardships of the Evangelical Christians will greatly increase. But it is not only Christians who will suffer but everyone living in a district where an incident occurs. Injuries and death, hunger and homelessness, panic and flight, and more refugees.

The north has been through this tragic experience and, with 400,000 refugees already in Zaire, it is tempting to think that the consequences of renewed warfare cannot be as bad as then. But it could be. There are still a great many people living in the north, also they are much further from the frontier. These people, and there are many Christians among them, are not free to move about as they wish and every precaution is taken to prevent any contact being made with the guerrillas. Life is very difficult and everyone is suspicious. There may be an informer within ones own family, as many have discovered to their cost.

An additional hardship for the Evangelical Christian is that no meetings for worship or prayer are allowed. Some, a shrinking number, still meet together, but if they are caught, then the punishment for "activities against the State" is very severe. Most of these village people are not politically minded but they would welcome a change from the present restricted way of life. This is not to say that they would welcome an armed struggle in their district; the memories of what happened last time is still with everyone but the very young.

Longing for home

And what of the refugees living over the border in the safety of Zaire. Do they remember those terrible years? While they are still second class

citizens their lot is infinitely better than that of the people who could not get away. Some only wish to forget the past and to stay in Zaire. For life is better than they ever knew in Angola. The great majority also know this but there is a deep longing, which is inherent in all Africans, to return to the land of their birth. Here, the memories of the past are vital. They do not trust the Portuguese. In their hearts they know that under them, they will never be free, or respected, or have the same opportunities, as they now enjoy. But they would like it to be so, not only for themselves, but for their relatives over the frontier. Their problem is, what can they do? There have been several pacifist nationalist parties, but all have got nowhere at all. Some which co-operated with the Portuguese because of promises given, were banned inside Angola when their usefulness had ended. The others were ignored. They could not even get replies to their letters to the Portuguese. Regretfully, to many therefore, the path of violence seems to be the only way they can get any response, any hearing of their appeal for justice from the Portuguese and the rest of the world.

The men who took up arms eleven or twelve years ago are now that much older and therefore any new increase in guerrilla activities will require a large number of younger men. These fellows went through the early sixties as children, an experience that they will not have forgotten. Their fathers had had very little education but this will not be true of them and thus they will know through their reading and listening to the radio a great deal about other African independent countries and the rights of all human beings and the possibilities of great achievements if the opportunity was to come to them as Angolans.

What would you do?

These new freedom fighters, in the main, will not be volunteers, but conscripts. They will have a far greater understanding of what it is all about than their predecessors. Many of these young men are Christians and though we may feel strongly that Christians should never, for any reason, take up arms, we must try and understand their thinking. There are many men and women too in our churches who were in the armed forces in the last war. I am not saying we should support the violence but I am pleading for understanding. And this should influence our prayers that speedily some democratic channel may be opened up.

When recently I wrote about my own frustrations and disappointments, I was reminded by several of my friends that in all this there is a credit side and that I should think more about this. It has proved helpful indeed. The Church at Quibocolo had a membership of over 7,000 men and women who had had a real vital experience of knowing Christ as their personal Saviour. For the majority, this experience was not lost when tragedy fell, but instead, their faith was deepened. Hard shelled reporters with the guerrillas inside Angola reported that every day someone conducted morning prayers. Countless refugees interviewed on arrival at Kibentele spoke of incidents when all seemed lost and of their turning as a group to prayer.

The large number of Angolans in the Lower Zaire Church today is a testimony to their living experience of Christ and of their eagerness to share this with others. Christians from the different areas of Angola, San Salvador, Bembe and Quibocolo, meet regularly in fellowship and are bound together in a Union of Baptist Churches of Angola. The B.M.S. has arranged with the Church of Zaire for this Angola Union of Churches to have direct contact with the Society in London. This is a good thing.

We must remember them

Many young Angolans have received scholarships from the Society so that today there is an increasing number of educated and able people who will be ready to take on the responsibilities of the future. Very gratifying to us missionaries, a surprising number of the young men have taken, or are taking, a full theological course. Yes, there is indeed, a great deal for which we can thank God and look with confidence to the future.

The most important thing we can do is to pray. I hope what I have written will guide you in these prayers. I trust that your prayers will continue much longer than this month of March. Angolans, Portuguese, their leaders and the common people need our concern and our prayers.

"thanks be to God, who giveth, us the victory"

ANDREW OGLE

Andrew Ogle was born on 16 November, 1947, at Loughborough. He died on 17 November, 1973, at Kisangani in the Republic of Zaire.

Andrew's childhood was spent in Bedford and he was educated at Bedford Modern School. He was baptized in 1963 at Mill Hill Street Baptist Church, Bedford, by the Rev. John Cooper.

It was at a B.M.S. Summer School in 1967 that Andrew began to understand the end to which he should aim the theological studies he was undertaking at Oxford and his thoughts turned towards Zaire and the training of pastors.

During his years at Oxford, Andrew was a keen member of the John Bunyan Society, the University Baptist Association, and he was President of this Society in 1968–69.

Andrew's own growing interest in missionary work overseas was encouraged by Margaret Mason whom he had met at Oxford. They married in 1969 and went to St. Andrew's College, Birmingham, for missionary training, followed by a year in Brussels.

In the study of language, Andrew discovered a new talent and interest. At Yakusu, already quite fluent in Lingala after one year, he began to learn Lokele, the difficult language of the principal local people of the Yakusu area.

In the Baptist School of Theology at Yakusu, Andrew taught mainly New Testament and Church History. He was an efficient school accountant and librarian, he played the organ regularly for the local church services and took his part in local preaching. He and his wife were totally committed to life and work in Zaire.

Although Andrew had suffered occasional attacks of malaria, there was no reason to suppose that he was not generally in good health so that his death after a short illness came as a stunning blow to all those who knew and loved him.

* * * *

JEAN STOCKLEY

Jean McClure Stockley, née Menzies, was born at Chang Te in the Province of Honan in North China on 9 March, 1898. She and her parents narrowly escaped death in the Boxer uprising in 1900 and her father, Dr. James Menzies, of the Canadian Presbyterian Mission, was killed by bandits in 1920.

In 1927 Jean married Dr. Handley Stockley of the B.M.S. and began a long and eventful period of service in Sian in north-west China. During the war Jean was in this country with the children, but after her husband's furlough in 1945 they were able to return to to China together.

They left China in 1950 and for some years enjoyed a united family life in Croydon. In 1957 they volunteered for service in Lungleh, in the Lushai Hills, India, and returned home for retirement in 1962. Two years later they were at the Rennie's Mill Clinic, Hong Kong, and after a year there spent a year at Chandraghona, Bangladesh, to help out at a time of staff shortage. Their son David had been in that country as a B.M.S. agricultural missionary since 1952.

Jean and Handley Stockley have enjoyed the last few quiet years in Southampton where they have been connected with Thornhill Baptist Church.

Jean Stockley died, after a short illness, on 26 December, 1973.

* * * *

DAISY WEBB

Daisy Muriel Webb was born on 9 December, 1885, at Melksham, the daughter of a Baptist minister, the Rev. G. A. Webb. She was baptized in 1901 at Downend Baptist Church, Bristol.

Later, she applied to, and was accepted by, the Baptist Missionary Society and went to Carey Hall, Selly Oak, for a year's missionary training. She sailed for India in October 1915 and her first twelve years there were spent at Buckley House Girl's School in Cuttack.

In 1928 she was transferred to G.Udayagiri in the Kond Hills and remained there until she retired in 1947. She organized a training hostel for young women and taught them to read, sew and launder. Later this hostel became a schoolgirls boarding hostel and she supervised that together with her colleague Miss Freda Laughlin.

After she retired Daisy lived at Weston Super Mare and became a member of Clarence Park Baptist Church in 1949. She died on 9 January, 1974.

STAMPS

B.M.S. funds have benefited for many years by the sale of stamps.

All the stamps you send can be sold. Some are more valuable so be on the look-out, to collect and send British Commemorative stamps of face value, 5p, 7½p and 9p; the 50p and £1 issues, British postage dues, and all stamps from the Channel Islands.

Please leave stamps with ¼" margin of paper and then **send your stamps to:**

Rev. Peter Ledger, M.A.,
33 Brickhill Drive,
Bedford. MK41 7QA

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

Missionary Record

Arrival

7 December. Mrs. A. J. Ogle from Yakusu, Zaire.

Departure

10 December. Rev. P. Rigden Green for West Dinajpur, India (short term).

Birth

5 November, 1973. To Dr. Bryan L. and Mrs. Whitty, a daughter, Catriona.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(4th December, 1973 to 31st December, 1973)

General Work: Anon., (R.C.) £10.00; Anon., (Alan) £2.00; Anon., £1.00; Anon., £5.00.

Medical: Anon., (W.R.Y.) £15.00; Anon., £5.00; Anon., £5.00; Anon., £2.50; Anon., (M.Y.) £30.00; "In loving memory of Margaret and Arthur" (M.M.F.) £6.00; "In memory of Mrs. F. Warburton"., (H.F.T.) £2.00.

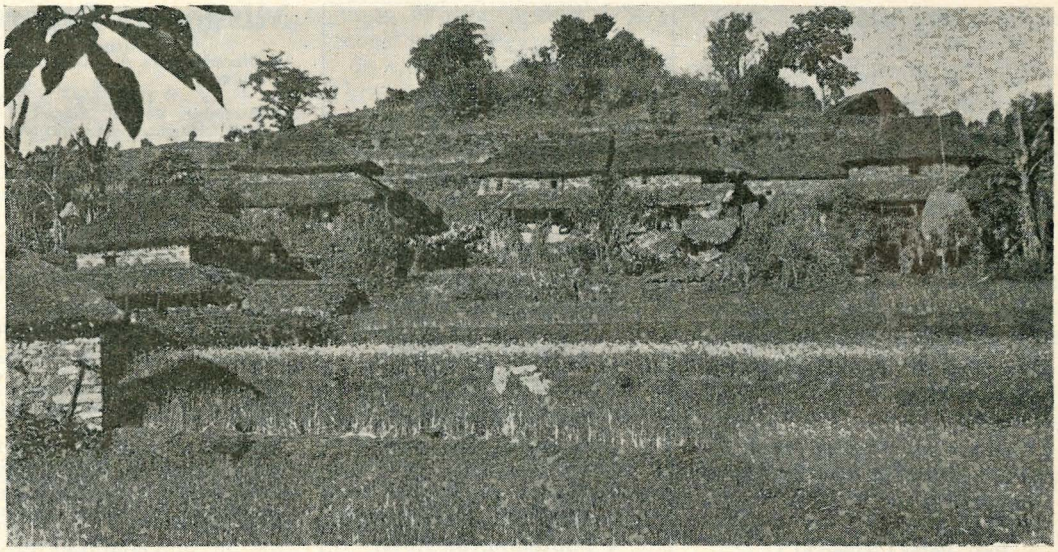
LEGACIES

Mr. H. G. Fry	£100.00
Mr. C. P. Jackson	£1,000.00
Mrs. I. M. Skinner	£100.00
Agnes Tull	£987.79

BOOKS FOR BAPTISTS

Violence, non-violence, and Human Rights	*E. A. Payne*	10p
Pocket History of the Baptists	*R. W. Thomson*	8p
Baptist Principles	*W. M. S. West*	8p
Planning your marriage	*R. W. Thomson*	10p
Baptists and some contemporary issues	*D. S. Russell*	8p

All 5p extra for postage from:
BAPTIST PUBLICATIONS
4 SOUTHAMPTON ROW, LONDON, WC1B 4AB



NEWS FROM NEPAL

TWENTY years ago ten Mission Boards and Societies joined to form the United Mission to Nepal. Now there are 27 member bodies, representing a dozen different denominations.

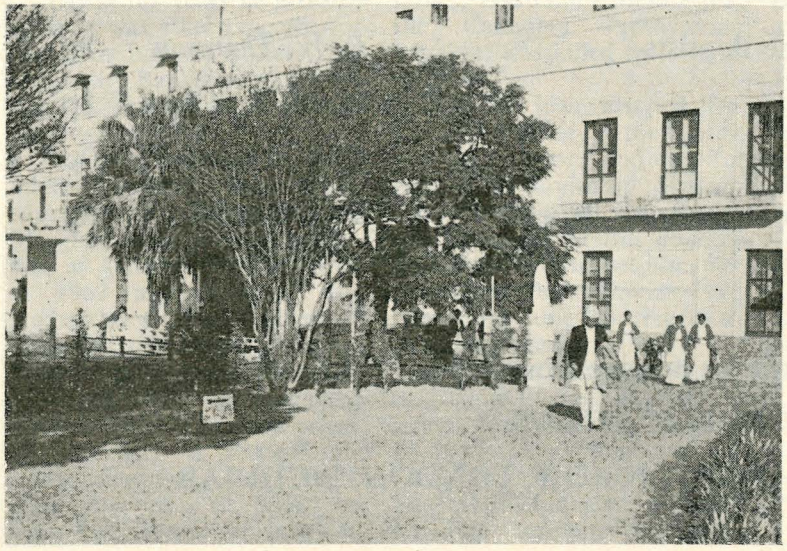
The U.M.N. has a written permission agreement with the Government for which a renewal has to be sought every five years.

Nepal is 500 miles long and 120 miles wide and with an area of about 54,000 square miles is half the size of the British Isles. The plains are about 600 feet above sea level, Kathmandu, the capital, is 4,700 feet and mountains rise up to the 29,000 feet of Mount Everest.

The latest newsletter of the U.M.N. reports that the Shanta Bhawan hospital in Kathmandu, pictured below, sees over 5,000 patients a month.

In a survey of 175 children, aged 2–17 years, 100 had never owned a tooth brush. The worst teeth, however, were those of a small child who admitted cadging sweets from tourists.

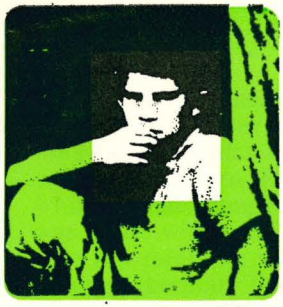
For the population of 12 million there are 330 doctors and 325 professional nurses. During the first six years of practice Nepali doctors serve two years in a city, two in a mountain area (hillside village, photograph above), and two in the terai, the hot tropical plains near the Indian border.



The B.M.S. is now providing the total financial support for eight of its missionaries serving with the U.M.N.

(photos: B. W. Amey)

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.



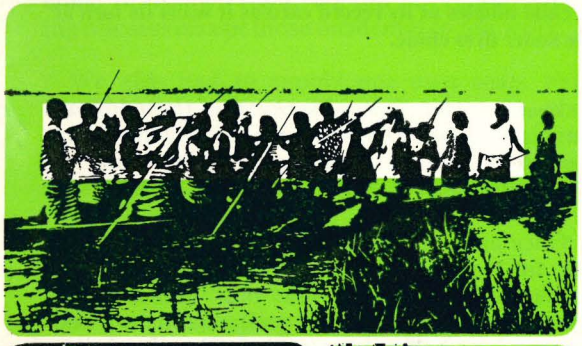
MISSIONARY HERALD

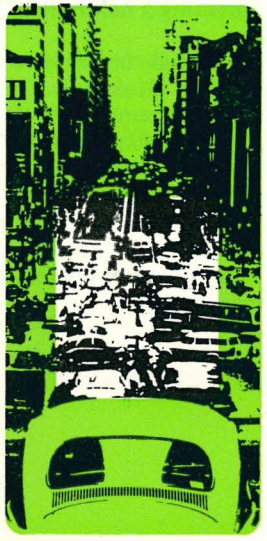
Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

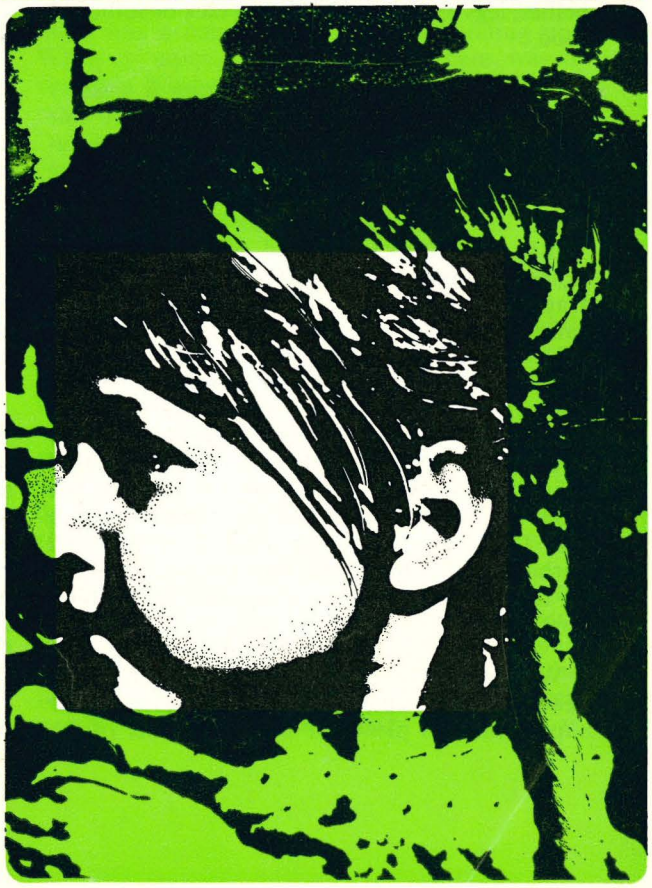
3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

APRIL 1974







The children need our help

Miss Gladys Cann began her service as a B.M.S. missionary in India in 1934. In 1942 she moved to Chandraghona and it was from there that she came home in 1959. When Bangladesh gained its independence in 1971 it faced a massive task of rehabilitation. Gladys Cann offered her services for a few months and returned to Chandraghona. Here she writes of her work in providing medical care for children in "Under Fives Clinics".

A child nibbles at its record card as it waits its turn at the under fives clinic.

THERE are children in abundance, skinny, spotty, full of disease, half alive with dull lustre-less hair and eyes. Children with swollen bellies, legs and arms. All due to lack of sufficient food.

All the more poignant to us from a wealthy country. What have we done to deserve our sufficiency of food, clothes and shelter? Moreover a great number of us were able to have more than the necessities of life. We could afford extras to make our life more worth living. Music, books, pictures, and such like in our homes. I think very many of us who saw the tragedy in Bangladesh will never be quite the same again.

By the standards of the people in whose country we were, we represented wealth, prosperity, security, we have opportunities for education and for health. They have none of these things. With a number of other people from the western world I was in the Chittagong Hill Tracts to try to bring a bit of health, and perhaps a little happiness into the lives of some of the children, and as a by-product to their parents.

Where there is poverty, great hunger, much heat and many flies and also no good water supply there is plenty of sickness. Some of the sicknesses are preventable, even in the midst of hunger and poverty. We hope that of the many treated children a great number will grow to adulthood.

Once arrived in the Hill Tracts it was easy to get to work. Preparations had already been made for "Under five year old" clinics to be opened. One was already well established and flourishing a half mile or so from Chandraghona.

I started about five miles away from our Christian Hospital. One of the rare wealthy local Mohammedan families loaned a large room, adequate for the job. Prior to starting the clinic three local helpers and myself spent a few days going round the large town propagating the news, explaining what it would all be about and urging parents to bring along their children for the preventive treatment against the killer diseases.

Our little group soon resembled the story of the Pied Piper. Fifty, sixty or more children,

along with some adults, followed us around. When we stopped at a roadside shop to talk some kind of a seat was given us. Not many folk could provide chairs for four, so we were given an iron or solid wooden chair, sometimes a wooden bedstead, and there we held "court".

Men and women, mostly men, seemed to spring out of the ground, so quickly did they gather round. The men were vocal in their understanding of our purpose and welcomed the project. Many promised to bring or send their women folk with the children. This town was predominantly Mohammedan and almost all the women were strict about wearing the all covering cloak (Burka).

Eating milk

On a Monday morning we arrived at the clinic room with all our equipment, which included a hundred or so pre-sterilized injection needles, syringes, thousands of Vitamin tablets, anti-malarial tablets, cough mixture and diarrhoea mixture. Also a plentiful supply of ointment for skins. We did not set out to be an out-patient department of a hospital but a clinic in its own right. We did not intend treating diseases except those incidental to our work.

We also had to supply our own soap, nail brushes, towels, dusters, wash-hand basins and the buckets for the water which we drew from the house tube well pump. Later we found we also needed hurricane lamps when our work was not finished by dark.

Naturally we had to keep some kind of simple record of what we were doing and to whom we were giving injections. Record cards and a register was sufficient.

Hundreds of children attended daily and the mothers found it hard to understand why we could not give our medicines all at once to save them coming often to the clinic. The children could not understand why they could not eat their vitamin tablets (sweets to them) all at once. Some did.

When the dried milk powder became available we were soon using up to 7 cwts per day. Few families had a tin for the milk and so the skirt of their soiled dress or sari, or some rags were used to take home the precious powder. The children soon came to love that milk and as they arrived at the clinic used to run to the milk sack to snatch a handful to eat while they waited their turn for treatment. For a short while we had "lumpy" solid pieces of milk. This was eaten with great relish by the youngsters. I do not think the mothers often got a look in to share the milk. I know it was not meant for them but it must have been tempting. We did have a small supply of special milk for the nursing mothers.

The condition of some of the children brought tears to the eyes. A child two months old was brought along and had a discharging ear. When I went to look I found a plug of very dirty cotton wool inserted. I gently pulled on this thinking it did not go far when to my horror I found this was not so. I actually extracted about four inches of the pack. Poor baby. What it must have suffered from the pain, and was it now deaf in that ear? Maybe.

Another child of about three years old had an abscess on its head. It had burst and to prevent the discharge spilling down the face the bright mother or father had corked the hole with a neatly fitted piece of bamboo. Of course there was a considerable swelling building up. When I un-corked the abscess there was a veritable Niagara of discharge. It took a bit of explaining that such wounds must not be "corked". Eventually the wound healed. The child did develop more later but eventually all cleared, perhaps due to the regular supplies of milk and vitamins.

Too weak for an injection

Another very wet morning a mother and her son brought along three very young children, hardly clothed and drenched. All were shivering, woebegone and dejected. All looked very sick. We got some hot water from the nearby house, making up some milk for them, not having any sugar available the children did not like the drink. However, we encouraged the mother and son to have it instead.

The children were far too sick and hungry to give them injections. Hopefully I sent them home with a supply of milk powder and vitamin tablets and asked them to come along the following week. I thought the three children would die, but no, the family turned up as

The Rev. Rajen Baroi, Secretary of the Baptist Union of Bangladesh, leads a short service at one of the clinics.

requested all looking very much better, the children had been drinking the milk. Injections and explanations were given and further supplies of food to take home. They continued to visit us regularly and we had the pleasure and a certain amount of satisfaction of seeing that family able to smile and laugh once more.

We had to say no

While I was in the Hill Tracts for those eight months three clinics were opened. I do wish I had some photos of some of the children before treatment and after. Such a miserable crowd who gathered each day it would be hard to find in any country but where there was abject poverty. Before I left those same children were alert, alive, full of fun and able to play. As we were clearing up one evening someone produced a very old cloth ball and began to kick it around. A number of children were still around and they immediately joined in. Such laughter and shrieks of delight which was good to hear. I joined in much to their joy, for it all added to the fun.

Four months before I would never have believed that this could happen. What a miracle vitamin tablets and regular supplies of milk powder worked? God's hand was surely around us, caring for those children and showing them His love through His gifts of food and medicine.

Statistics, well, what are they worth? We saw 18,979 children. They made a rough total of 28,735 visits. On our busiest days we saw 400 to 420 children. I did have writers cramp, or almost, at the end of the day. I would not say those numbers could not be faulted, they are an understatement rather than an overstatement. How we managed to see so many in a day I do not know but once we were settled and each knew our job the work went with a swing. We often co-opted the young men who sometimes came to watch.

It was with sorrow that we had to refuse to open clinics in other villages. Men came to see me begging that we treat their children. They were willing to find us a room, give us meals and help in every way if only we would visit. But people, supplies and money were limited. To many it seemed unfair to choose one village rather than another, but what else to do? Many of us are hoping that the Bangladesh Government will hear about the work and becoming interested will encourage their nurses and doctors to open such clinics. Please remember the needs of the children and their country in your prayers.

Experience of Christ's love leads to service

by **David Masters**

B.M.S. Missionary in Zaire from 1969

Education to all according to age aptitude and ability was the slogan when free education was introduced by the government nearly 100 years ago.

This was the time when Grenfell was exploring along the River Zaire and seeing whole populations lost in spiritual darkness who did not know of a Saviour who loved and cared for them enough to die for them.

As Grenfell and his successors had experienced this love they could not but seek to love God and obey His command to go and preach the gospel, heal the sick and teach. 1 John 3: 17 asks "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

B.M.S. and other missions in Zaire have over the years sought not only to share the good news of Salvation but to meet our brothers needs not for such things as each house with a bathroom, or a fair old age pension, full employment which we all consider so essential here in U.K., but his more basic need for a healthy body and an informed mind.

Thus equipped our Zairian brother, if he has experienced Christ's love in Salvation for himself, will be motivated in his turn to share the gospel and the physical and educational good things he has received, for the benefit of all, and another step forward in the development of Zaire has been taken. Still today in Zaire a large proportion of education especially nurses' education is provided by missions.

It is, of course, essential not to mistake our priorities. The Zairian who has struggled much more to obtain his education, often at great parental sacrifice, is under a much greater temptation than his British counterpart to use his position solely for personal and family advance. I am convinced that only a personal experience of Christ can bring to full fruition the education and health care investment being made in Zaire today, and for that matter in Britain.

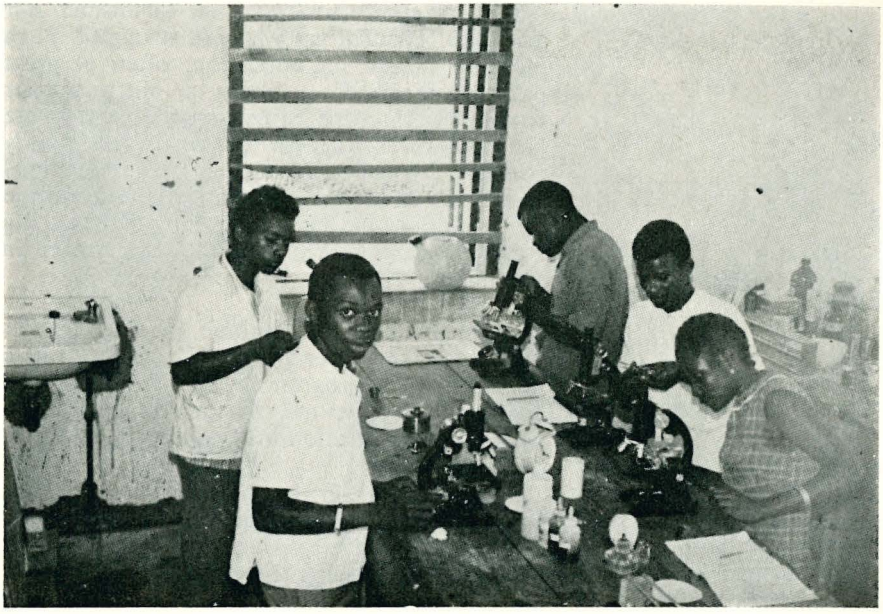
Coming back to continue medical studies here in Britain after four years heading up a nurses training programme in Pimu, has made it very obvious to me the contrast in medical training and education in general.

Education for all—In rural Zaire still a large proportion of school age children have no schooling because of lack of even primary schools. There are even fewer secondary schools, and one's parents have to be relatively rich to send you to one. Unfortunately there are great lacks e.g. one primary school of 300 children I visited did not have a single printed book.

Some of the secondary schools are better equipped but too often the syllabus is geared to a European setting and the out-dated teaching methods. The shortage of places means that certificates as such are vastly overrated. However the state is currently making steady progress in all spheres of education. Please pray for more good teachers both Zairian and expatriate especially in rural areas.

According to age—In the past in Zaire children in primary schools were often in their teens on admission, which meant that they were married with families before getting very far. The State is gradually solving this problem but there is an inevitable back log of intelligent citizens who, had they started off ten years earlier may have become specialist doctors. Now they are unable to continue training beyond nursing grade because of their age and commitments.

The same applies to church leaders and teachers and storekeepers and civil servants. Please pray for these folk often frustrated especially at seeing Europeans with perhaps less intelligence being their superiors, simply because they were born in a country with good free educational facilities.



The nurses teaching laboratory at Pimu, Zaire.

Ability—Where competition for school and university places is so high it is unfortunately sad that it is not always the most capable child who gets on. An underdeveloped rural area may well have difficulty in persuading good or even qualified teachers to live there so that a capable child may fail in his entrance exams elsewhere because of this.

There is a tremendous market in forged 11+ certificates and biased examiners abound. A capable pupil may have poor parents who feel that any education beyond 11+ is for intellectuals only and not a worthwhile routine investment.

Capable girls are particularly handicapped by the low prevailing moral standards, and teenage pregnancy often curtails their studies. Please pray for all who are able to obtain secondary education, or more that they may realize that with this privilege comes a responsibility to serve their fellow citizens. Pray also for all examiners that they may be fair without regard to religion, tribe, bribery or family ties.

Aptitude—The government of Zaire is pushing ahead with a programme of schools for the non-academic child too. At present these are based on two years secondary education and include schools for tailors, mechanics, electricians and also auxiliary nurse training comes into this category.

Unfortunately there are great practical difficulties in finding qualified teachers and money for the expensive equipment needed. The need for such schools is made evident by the frequent sight of a pupil who has failed to make the grade to complete secondary education but will not deign to take up enployment of any more practical turn preferring to remain idle.

Sadly nursing is linked with trades so that the more capable pupils tend to by-pass it; and for many applicants to nursing schools it is a last resort when unable to continue into the 3rd form of secondary school. In most cases a testimonial of aptitude is of little value.

Please pray for those choosing from hundreds of applicants to the nursing schools that they may accept those who will make the best use of the training.

Finally let each of us who is a committed Christian, blessed by being brought up in a rich, well educated and well doctored country ask ourself what we are doing for those in need in Africa.

Evangelistic team moves out from Bolobo

Bompensole, the first of the two villages to be evangelized was only 20 km. away, so we arrived after an hour or so and on seeing the village ahead struck up our hymns again. The inhabitants certainly knew we had arrived! The village is quite small, maybe some 70 or so mud huts, which probably means a population of 400 or so, with only ten adult Christians. The majority of the village are quite indifferent to the gospel, or even ignorant of it, many also having polygamous marriages.

At about 4.30 p.m. most people seemed to have arrived back at the village from the fields so we divided up into five groups of two people, with one or two of the village Christians coming along to help and set out to talk with people in their own homes, inviting them to the evening service.

Night was falling at about 6.15 p.m. when we reassembled at the hut which one of the local Christians had put at our disposal. Since as usual a crowd of small children had gathered to stare at the visitors we took advantage of the situation by striking up a few simple and catchy hymns and choruses. Soon the crowd had grown including a number of adults, and we taught several hymns to those gathered there, all of whom were very eager to learn and were soon singing as lustily as if they had known the hymns from birth.

B.M.S missionaries and evangelism

After eating our evening meal of kwanga or rice with fish or a little meat we again began to sing in front of the house, stayed there until a sizeable group of villagers had come, then acted as 'Pied Pipers' singing as we slowly strolled in the moonlight over to the church.

The service went well, being very ably conducted by one of the Bible students and ended with an appeal, to which one young man openly responded; an act which demanded a great amount of courage in front of 150 or more people with whom he lives from day to day, most of whom are very unsympathetic to the gospel.

From what we heard later, others had been challenged and may well follow his example in coming days. Please pray that in such an unfavourable environment this may be so and that the local Christians, though small in numbers, may be given renewed courage to witness boldly in future as some did while we were there.

Five centres of evangelism in Brazil

At Beltrao, Frank Vaughan has begun a meeting for boys, something along the lines of Boys' Brigade. The national name for this Baptist movement is *Embaixadores do Rei*— Ambassadors of the King, and seven or eight boys have already signed on.

At Pato Branco, a new preaching centre has been set up near the centre of the town. The Baptist Union of Paraná has bought a wooden house with space in it for a preaching hall and a caretaker's apartment. A small Sunday service has been started. Join your prayers with those of Valerie and John Furmage that this work may grow. Pato Branco is the "end of the asphalt" but the beginning of hope.

At Guarapuava, two young women have been baptized and Keith Hodges has been on a prospecting visit to Laranjeiras do Sul, 40 miles down the road. "The Orange Trees of the South" is a pleasant enough name to live with but Laranjeiras is a place where most men still carry a gun.

Roy and Ann Davies are at Paranagua where the church has celebrated the remarkable success of Paraná's first Sponsored Walk. A large and active young people's group have raised nearly a thousand pounds towards the cost of a new organ for the oldest church in Paraná.

We met this group a second time at neighbouring Antonina where a rally of the coastal association young people was held. Antonina, formerly a port of some significance, is losing out with the silting up of the estuary and one feels an atmosphere of depression in the town. This, however, has not spread to the church which is beautifully cared for and well attended.

Your attendance is requested

This is election time for the B.M.S. Committee. The newly appointed Committee meets, briefly, during Assembly week and thereafter three times a year. Sub Committees meet more often. Mrs. Joy Crowther of Gloucester, a member of Committee since 1968, writes about the call to Committee she receives, along with other members.

IN his biography of William Carey, S. Pearce Carey gives a description of the first Valedictory Services of our Society, when Carey and John Thomas were set apart for their service overseas. It was both a solemn and sad occasion, and a very busy one, but as the day drew near to its close Carey managed to snatch a few minutes with Ryland, Sutcliffe, Fuller and Pearce who had shared with him in the formation of the Society. Together they pledged loyalty to the new enterprise. Later, Andrew Fuller described what happened.

> "Our undertaking to India really appeared at its beginning to me somewhat like a few men, who were deliberating about the importance of penetrating a deep mine, which had never before been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were, said, 'Well, I will go down, if you hold the rope'. But, before he descended, he, as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect that 'whilst we lived, we should never let go the rope'."

That covenant was kept by those men, in each case to the death.

Ever since that day, 20 March, 1793, the work has continued on that basis. When men and women hear and answer the Call of the Lord to serve Him overseas and are sent out in the name of the B.M.S., they go to their work in the knowledge that those at home will "hold the rope". Not for them the additional strain of being sent out in the name of a society which then leaves them to fend for themselves, or to be daily in doubt as to whether or not support will be received from the home base. Baptists have always honoured the pledge given so long ago,

The Mission House, 93/97 Gloucester Place, where many of the Society's Committees meet.

to support by prayer and in practical ways those who go overseas, in their name, on behalf of the gospel.

This support, if it is to be adequate and effective must be organized. You may meet a missionary for the first time when he or she arrives at a church for a missionary weekend. Behind that visit there lies preparation and organization going back across many years.

A young would-be missionary needs to have a "Call" very carefully tested by experienced and dedicated men and women. They will talk with the candidate before suggesting suitable training. Also, before a missionary can be appointed the needs overseas have to be assessed and consideration given to the resources available for the work to which the missionary is to be sent. Once an appointment has been made arrangements are put in hand for passage overseas and a host of other things.

During service overseas contact has to be maintained between the missionary, the Society and the churches. Information about the conditions, news of special events, details of the daily work and health of the missionary; all these items of news must be collected in the Mission House and then passed on to the churches as quickly as possible.

The bridge

When it is time for the missionary to return home on furlough, arrangements have to be made for accommodation, possible further training, and a programme drawn up for visits to the churches. Behind the missionary who speaks at the missionary meeting there is a great deal of prayer, of concern, of organization and planning. All carried out in order to honour the pledge given so long ago to, "hold the rope".

Not everyone is called to work overseas, but because of the need for many "ropeholders" all may be involved in the work. To some there is given the opportunity of service as a member of the B.M.S. General Committee and sub-committees. These committee members are the men and women who try to be a bridge between the missionaries and the people in our churches. Working to make every pound contributed to the funds of our Society stretch as far as possible. Seeking to make the work of the missionaries as effective as it can be. Trying their best to work with the Mission House staff. Using every means available to keep the churches informed of all that is going on.

The advocate

Many harsh words have been said and written about committees, but such strictures do not apply to all committees, and certainly not to those B.M.S. committees on which I have been privileged to serve in recent years. Names facts and figures, budgets, deficits, surpluses: these can be very ordinary, even boring, but not when the imagination allows them to be transformed into efforts to spread abroad the good news of the Lord Jesus. In the committees we deal with facts and figures, but always within the context of the gospel; always within the great words of William Carey, "Expect great things from God; attempt great things for God".

"Your attendance is requested". The summons to London is a doorway of opportunity, a chance to help in the work of our Society, an invitation to learn something more about the work at home and overseas. The Agenda is worked through point by point, the business is completed and then comes the journey home.

This is not the end, however. A member of B.M.S. Committee is concerned with more than the organization in London. The news of what is happening overseas has to be got across to the churches. Much propaganda is undertaken by the Headquarters staff and by the missionaries on furlough, but there is also needed the personal contacts open to committee members. Reports at Association and District meetings, talks given to various gatherings of our people, and, on occasions, a share in deputation week-ends. All these afford opportunities to help the missionary cause to come alive.

Many and few

A child places a coin in a missionary collecting box: A missionary conducts a baptismal service on the mission field. The child and the missionary are separated by many thousands of miles, but they are joined in the same endeavour. Without the contributions of the many at home the work of the comparative few overseas would be quite impossible.

When seen like this the work of a committee member becomes very much worthwhile. It takes little imagination to feel an affinity with those men in Leicester in 1793. They saw William Carey and John Thomas as going out in search of treasure for the Kingdom of God, and they saw themselves as sharing in that search by their involvement in the work at home. At the beginning of our Society, the men overseas and the people at home were to be one in the great work of evangelization.

The privilege

This is how we see it still. It is all one work; the work of spreading the good news of God's salvation through Jesus as Saviour and Lord. To have a part in this great enterprise is privilege indeed, making it a joy to receive a call to the committee, "Your attendance is requested".

Bricks, books, and batteries

by **Margaret Hughes**

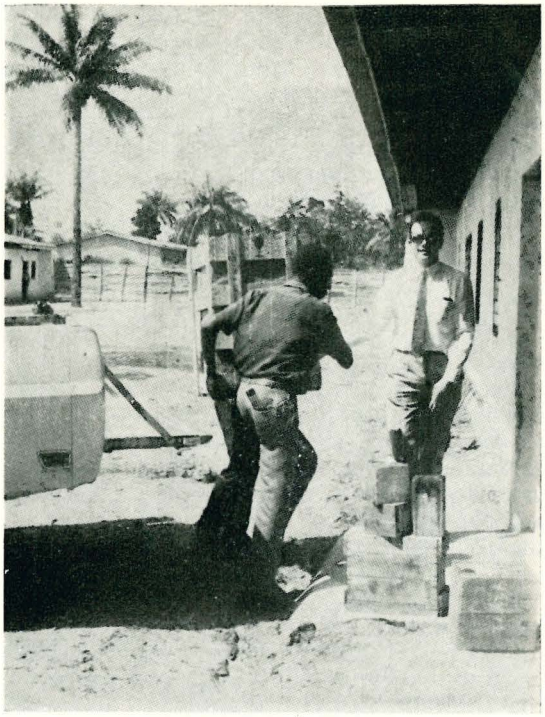
B.M.S. missionary on study leave from Zaire makes a few comparisons

AS I returned to University just a few days ago to begin my second term I was struck by one of the few posters already up: "Grants" "Everybody out", "Pawb allan" (College notices are bilingual in Wales). My heart sank at the thought of a strike. While the one last term against expansion was not enforced by pickets and those who wished could go to lectures freely, the idea of a strike still brings too much to mind the disorder we have suffered in Zaire in the past.

I remember walking into a 5th year classroom one morning and finding just one boy. "Oh", I asked, "Have you had P.E.?", expecting they were merely late back. "No" came the monosyllabic reply. "Where are they then?" "Outside". As no further information was volunteered, I thought I might as well carry on while we waited and go over problems I had corrected.

Soon "Traitre! Traitre!" came the cry outside. It was obvious Kamanga was not meant to be inside the classroom at all. We did our best to ignore the interruption. Pebbles began to land on the corrugated roof. I tried to carry on as if nothing was happening. Then came half a brick; I jumped a mile! Then—ssssss—the air was being let out of my tyres. The Headmaster was not on the premises. We stuck it till the end of that lesson, then I fetched the headmaster from the primary school next door.

What was the trouble? They had nothing against me. They had gone on strike because they did not have a Maths teacher. He had left a couple of months before, and so far the headmaster hadn't managed to find another. They were tired of having no Maths lessons, and worried because they would have A-levels next year. How irrational to refuse the lessons for which they had got a teacher! But they had become so frustrated and angry they had to express themselves somehow.



The Headmaster, Mr. Richelle, supervising the unloading of science equipment at Kisangani.

How much most of the students here take for granted—lecturers always there, and usually on the dot too. At secondary school level one occasionally hears of a school that lacks a teacher, but it is rare. In Zaire it is rare to find a school with a complete staff. In a letter from Ngombe Lutete recently, Miss Stockwell wrote of a neighbouring school where at the beginning of the term they had only two teachers out of thirteen needed. She herself was looking for two more staff in mid-November, having had to dismiss two teachers who had false diplomas.

Dr. Carrington wrote on 4th November from UNAZA (Universite Nationale du Zaire), "We still have not begun university classes, though I may start my Education lectures in Biology next Friday". Perhaps the University in Zaire managed to give all the lectures once they start, but there are certainly not enough staff nor enough rooms to permit anything like the

How thankful we were for the new B.M.S. Renault 4.

individual attention we get here—the chance to sit down twice a week, just three students with a tutor, to sort out any problems.

Another thing that has impressed me here is the wealth of the equipment, even though I have seen comparatively little of what there is. After a few weeks I found myself getting frustrated in Physics practicals. One arrives in the lab: ten pages of theory and instructions to absorb; dozens of measurements to do; sometimes several dozens of calculations to follow (and you cannot take the calculators home with you); wasting time because I did not realize there was another switch on the oscilloscope, or looking down the wrong end of a travelling microscope (it was placed horizontally)! Even in the six hours I would not manage to finish, and would have to go back to the lab on Friday afternoon.

However a letter again from Dr. Carrington reminded me how fortunate I am. Writing at the beginning of December, he said, "We had a meeting on Friday to talk over TP (Travaux Pratiques) here and most lecturers said they just had not enough material to start yet. Fortunately the Botany material is to hand just outside the classroom.

Look at the picture of the headmaster Monsieur Richelle supervising the unloading of a few boxes of science materials arriving at the laboratory of the Protestant Secondary school in Kisangani. Only one other box is already inside, but to us these few boxes represent RICHES. A couple of months later I asked M. Richelle how much we could have to spend on Science Equipment for the following year. "£10" was the reply.

Our school is situated perhaps half a kilometre away from the hydro-electric station, but the electricity Board refused our application to be linked up to the town supply because we are "more than 50 metres from the main cable. Our one twelve volt battery had got to the stage where it needed charging after almost every lesson, and in the middle of one demonstration with a smoke box the light just dimmed and faded until we couldn't see the rays—thirty disappointed groans issued forth as one. Then one bright spark cried eagerly "mademoiselle, the car". How thankful we were for the new B.M.S. Renault 4, the old V.W. only had a 6 volt battery.

For the last three years we have had a cylinder

of gas (butane) for the lab, but in all the letters from Kisangani since September I am told there is no more gas available in town. Even with all these problems though, it is a far better situation than when I first began to help with Science teaching. I remember one day at Yalemba heating some sulphur (cadged from the dispensary) in an empty babyfood tin with wire tied round it and held on a twig over a candle! Some secondary schools still have little more than that today—including the three church secondary schools in our region of Zaire: Yalemba, Lingunga, Yalikina—and two of these are obliged to be "science section" schools because the government says there are too many "education sections".

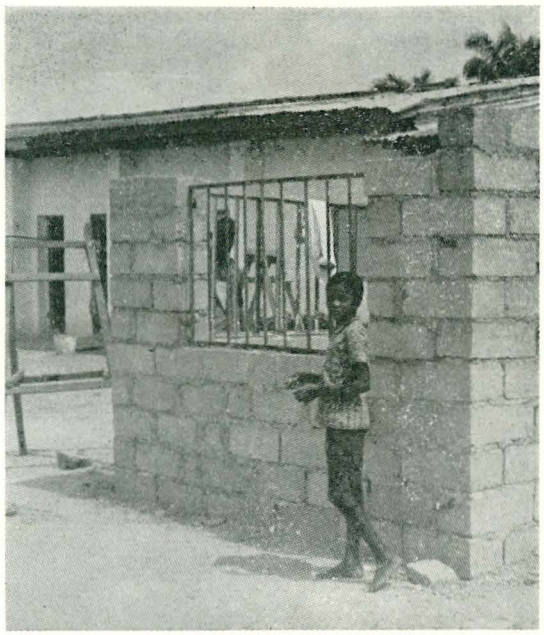
Many books

Another of the "riches" I appreciate here is the wealth of books. Before courses began in October we had to go to a lecture explaining the library system to us. I could hardly believe my ears when the librarian said we would each receive tickets. Ten! And not just ten altogether but ten for each library we needed to use! What a contrast.

I remembered in 1967 taking a box of books to school once a week—the start of our school library—thanks to a gift from Protestant friends in Switzerland. Further gifts from the American cultural centre, and from Protestant friends in Holland, and others have made our library grow to a whole cupboardful—that probably makes us rich by comparison with the other six or seven secondary schools in Kisangani.

Few books

What of books at the University there? I cannot say at first hand. American, Canadian and European governments and foundations have helped I know, but I have heard professors complaining about the lack of enough books in French. One student raised the problem of there being a single copy of one essential book in the Science library, and a hundred and fifty students to use it. The huge numbers due to the grouping of all students for one faculty on a single campus raise problems regarding library space too. Five hundred students in the first year of the Education Faculty last year. Nor could they afford to buy books for themselves, for lack of money caused the government to cut the grant of Education students by 50% (last year).



A new building at Kisangani has bars built into the windows for security.

I realize that education is not enough, it cannot give a person a new heart, it cannot make selfish people unselfish, nor sinners into saints. I know there are Christians who criticize missionary participation in educational programme particularly in these days when national governments are doing more. Indeed I spoke to one missionary who was so much against missionaries being involved in education that one felt he should logically remove his children from school altogether, though note that he in fact sent them to a mission school not a state one!

"Spiritual things are more important than material things". Yet how would we like to see our children's school stripped of all its equipment and books, and half or all its seats? How can we be content for our children to have so much while others have so little? How can we be content for them to have a teacher for every lesson, while others go without? How can we be content to share the gospel, and keep our education and our material possessions to ourselves?

There is encouragement and opportunity in Nepal

by **Sylvia Slade**

B.M.S. missionary at Okhaldunga, Nepal

IT looks as if we shall be without a doctor for some time again. This seems to be the pattern here over the years. The local people just begin to get used to our doctor and put confidence in him and then it is time for him to leave. This could partly explain why the medical work has not grown and expanded over the last four years.

Sister Hanna who concentrates on Community Health work will also be leaving in two months' time and so far there is no one to replace her. This will leave me alone with the Nepali staff at the dispensary. It will be disappointing if we have to suspend the Community Health programme too just when the idea was growing and developing and the home delivery service was being accepted. I will try to keep up with the weekly children's clinic in the town which was intended for well babies and possibly incorporate the Ante-natal clinic with this.

Before the doctor left I took the opportunity of going on holiday. I visited Tansen where I used to work and it was lovely meeting old friends in the hospital and the bazaar. Some of the student nurses I taught are now in charge in the wards and are shouldering responsibility. The team in Tansen had a most encouraging time when the annual Nepali Christian Fellowship meetings were held there in October.

The coming months will see more coming and going amongst our staff. Two nurses who went to Tansen for more experience have not managed to get back yet. Another will leave for boarding school next month.

For the coming year the accent here will be on teaching and learning in all fields. The past year saw five of our staff taking government exams so that they can go on for more training.

We hope for a doctor and another nurse to come later in the year—any offers! Both short and long term workers are needed.

ANNUAL BAPTIST ASSEMBLY 1974

Programme of B.M.S. Meetings

Monday, 29 April

11.00 a.m. Introductory Prayer Meeting, Bloomsbury Chapel. Conducted by Rev. E. G. T. Madge.

Tuesday, 30 April

1.00 p.m. Women's Annual Meeting, Westminster Chapel. Speaker: Miss Wilma Harkness. (Luncheon at 12 noon in the Junior Hall.)

2.15 p.m. Annual Members' Meeting, Westminster Chapel.

4.15 p.m. Medical Tea and Meeting, Westminster Chapel. Chairman: Dr. R. E. Holmes.

Wednesday, 1 May

11.00 a.m. Annual Missionary Service, Westminster Chapel. Preacher: Rev. Dr. B. R. White.

4.30 p.m. Meeting of elected members of the Committee, Westminster Chapel. (Preceded by tea at 4.00 p.m.)

6.45 p.m. Annual Public Meeting, Westminster Chapel. Chairman: Rev. A. E. Easter. Speakers: Rev. George Oakes (Sri Lanka); Rev. John Pullin (Brazil).

Valediction of missionaries for overseas.

The congregation leaving the church at Bolobo. The old hospital building is in the background.

I must go back

by **Sylvia James**

B.M.S. missionary in Zaire from 1971 gives her reasons for returning

THE country which had been known as Congo became Zaire; the mission hospital to which I went was leased to the Government, its dark, old buildings having given way to light, airy wards. My job as a nurse was slowly transformed into that of an administrator; nationals were asked to change their European names for others more authentically African; the Baptist church of the middle river region joined hands with its sisters in the lower river and upper river and together they became the Baptist community of the River Zaire; ways of sharing our lives changed within an ever changing life style.

No. These are not the reflections of someone who has spent twenty years on "the field". Nor even ten years. They are just some of the changes which I have seen taking place during two and a half years spent in Bolobo, Zaire.

This is my first furlough and for me it is a time for looking back to what has been, for taking stock of what is now, and for seeking what the future could be. It is true that any living organism has to be constantly changing in order to remain alive, that change is vital, but maybe what is awe-inspiring, challenging, and sometimes frightening today, is the ever quickening, seemingly relentless pace of change.

I went out to Bolobo as a "new missionary", fresh from a mission training programme, inspired with high ideals, . . . and asking a lot of questions. The time which followed was filled in the same curious fashion as time spent anywhere; with satisfaction and with disappointment; with days in which to laugh and shout for joy, and days in which to cry; with the grief and the glory known to God's people wherever they find themselves bound up in the bundle of living with their fellow men.

I look back to the opening of the new hospital block. In one ward, which seemed so enormous, I picture one, solitary, little man, sitting on a new bed between dazzling white, new sheets, wearing one of our new white nightshirts with an expression of absolute bewilderment. That day we had the form of the hospital around us; how were we to help give it meaning for these people for whom it had been built?

Joys and tears

I think of a delighted mother who, after five months of bringing her baby for treatment, saw him stand straight on feet that had been horribly twisted at birth; and of other mothers whose malnourished children died, in spite of food being available; of difficulties to the period of change from mission hospital to government hospital; and of learning, through those same difficulties, so much more about our interdependence as people, about caring, and loving.

I think of times when I felt frustrated in everything that I tried to do, and of the times when I learnt more about acceptance and the ability just to be. I think of forming a circle with over forty pastors and village church leaders, in a church lit by one centrally placed paraffin lamp, singing and listening and sharing the Lord's supper.

When I returned from Bolobo last October the first question that everyone seemed to ask was "Are you going back? When?" A few have asked "Why"?

Yes, I am going back to Zaire. Why? I could very flippantly answer that I'm doing my bit to help Britain's fuel economy; or that my feet are too cold in this climate; or that life on deputation is too busy; or even that peoples kindness in providing hospitality and missionary teas is too fattening! It would be more honest to answer simply "Because I enjoy being there. I am glad to be there". Perhaps that sounds a very little reason; even a very selfish one. Let me explain.

Right in

When I first became aware of God's love and presence almost all of my contact with other Christians was with foreign missionaries. This because I was working in Uganda. At that time I thought that "Go ye, therefore" was a somewhat corny text which was pulled out for every missionary service and which decorated every newsletter or bulletin issued with a missionary flavour.

Now I recognize that "Go into all the world" is not in any way an optional extra for us if we happen to be missionary minded. As Christians we do not belong to an organization which can accept or reject certain areas of concern. Our church is the body of Christ in the world and that "in" must be right in.

Christ began His ministry when he plunged into a river made filthy by the bodies of countless men and women; He continued in a world where some people were striving, others feasting; some were lovely, rejected unhappy; others secure in love; a world where there was hostility at many levels, peace at some; a world that knew political, social and economic chaos; a world in which life was no neat and tidy, hygienic business, but a murky one in which triumph and tragedy, beauty and terror walk hand in glove.

In many respects things have changed. In others they are very much the same. Man's deepest needs do not change, nor does his ability to hurt his fellow man. In our world today we see chaos, but if we learn to listen we can hear that still, small voice of God who made the world and who came into the midst of it all in love. That voice calls us to be Christ's body in the world; we must "Go therefore" into the world, in all its majesty and madness, knowing that it is God's world and He does not change.

Glad to be back

That is why I am glad to be in Zaire. That is why I am going back. Because it is a part of God's world; because history is being worked out there with all the inevitable interplay of goodness and evil and because this is the very stuff out of which God has chosen to fashion His kingdom; because that is where, for this moment, I seem best able to share what has been entrusted to me and also to gain from the richness of what has been entrusted to others. There I am learning how much sharing only leads to increased joy, and that to a point at which it is found that the loser in fact takes all. For that I can only be very thankful and repeat that I'm glad to be there.

Missionary Record

Arrivals

2 January. Mrs. J. K. Skirrow and sons from Rangamati, Bangladesh.
16 January. Miss D. Smith and adopted son from Hong Kong.

Departures

26 December. Miss A. Horsfall from Brussels for Kisangani, Zaire.
1 January. Mr. and Mrs. F. Mardell and family and Rev. and Mrs. P. J. Plant and son for Barisal, Bangladesh.
2 January. Mr. and Mrs. G. D. Sorrill and son for Chittagong, Bangladesh.
3 January. Rev. and Mrs. D. Doonan and family for Curitiba, Brazil. Miss B. R. McLean for Jaubari, Nepal.
14 January. Mr. C. Badenoch for Upoto, Zaire.
17 January. Mr. and Mrs. S. Bull and family for Butwal, Nepal.
25 January. Dr. H. G. Stockley for Rennies Mill Church Clinic, Hong Kong.
7 February. Rev. and Mrs. B. V. Williams and family for Language School, Campinas, Brazil.

Deaths

26 December. In Southampton, Mrs. Jean McClure Stockley (wife of Dr. Handley G. Stockley) aged 75 (B.M.S., China 1923-50; Assam 1957-62; Bangladesh 1965-66).
9 January. In Weston-super-Mare, Miss Daisy Muriel Webb, aged 88 (B.M.S., India, 1915-47).

Births

4 January. In Worthing, to Rev. and Mrs. Brian K. Taylor, of Campo Mourao, Brazil, a son, Richard Theodore.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 31 December, 1973 to 4 February, 1974)

General Work: Anon., £2.00; Anon., £3.00; Anon., £25.00; Anon., £15.00; Anon., £5.00; Anon., £5.00; Anon., £0.30; Anon., £250.00; Anon., £5.00; Anon., (S.E.24) £5.00; Anon., £0.50; Anon., £2.00; Anon., £10.00; Anon., (Prove Me) £5.00; Anon., £2.00; Anon., £5.00; Anon., £5.00; Anon. (Old Age Pensioner), £20.00; Anon., £2.50.

Medical: Anon., £0.50; Anon. (S.E.24), £5.00: Anon., £1.00.

Agriculture: Anon., £5.00.

LEGACIES	£
Mr. J. H. Buckworth	2,000.00
Miss C. J. Cook	3,300.00
Mrs. A. E. Crussell	6,000.00
Mrs. G. Davidson	30.00
Mr. A. S. Fisher	100.00
A. J. Johnson	93.42
Miss D. G. Knight	725.10
T. E. C. Miller	500.00
Mrs. C. Mort	90.72
Miss E. M. E. Pocock	400.00
Miss H. Riding	500.00
Miss E. M. Rugg	17.00
Mr. A. J. Sampson	500.00
Mr. A. H. Saunders	900.00
Miss E. C. Seldon	50.00
Miss J. M. Sennitt	10.00
Mrs. F. Staley	50.00
Mrs. D. W. Thomas	50.00
Thorpe Le Soken Baptist Church	6,542.16
Agnes Tull	16.42
Mr. F. S. Turner	50.00
J. W. Wells Trust	3.57

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS
&
CRAFTSMEN IN METAL
(*Incorporating Townshends Ltd.*)

The originators of the individual Communion Cup in Great Britain

Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY

Established 1902 **Telephone 021-236 3762**

Missionary Cook Book

Produced by Margaret and Michael Cooper of Bromsgrove, this booklet contains twelve recipes. Seven of them are provided by those who have served overseas with the B.M.S.

The book costs **12p** and can be obtained from:

Mr. C. Turner,
B.M.S., 93 Gloucester Place,
London, W1H 4AA.

All proceeds from the sale of these books are for the B.M.S.

STAMPS

B.M.S. funds have benefited for many years by the sale of stamps.

All the stamps you send can be sold. Some are more valuable so be on the look out, to collect and send, British Commemorative stamps of face value, 5p, 7½p, and 9p; the 50p and £1 issues, British postage dues, and all stamps from the Channel Islands.

Please leave stamps with ¼" margin of paper and then send your stamps to:

Rev. Peter Ledger, M.A.,
33 Brickhill Drive,
Bedford, MK41 7QA

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

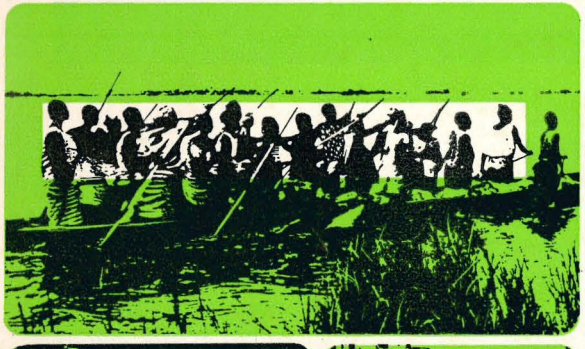
MISSIONARY HERALD

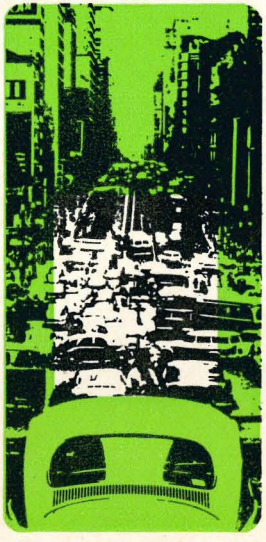
3p

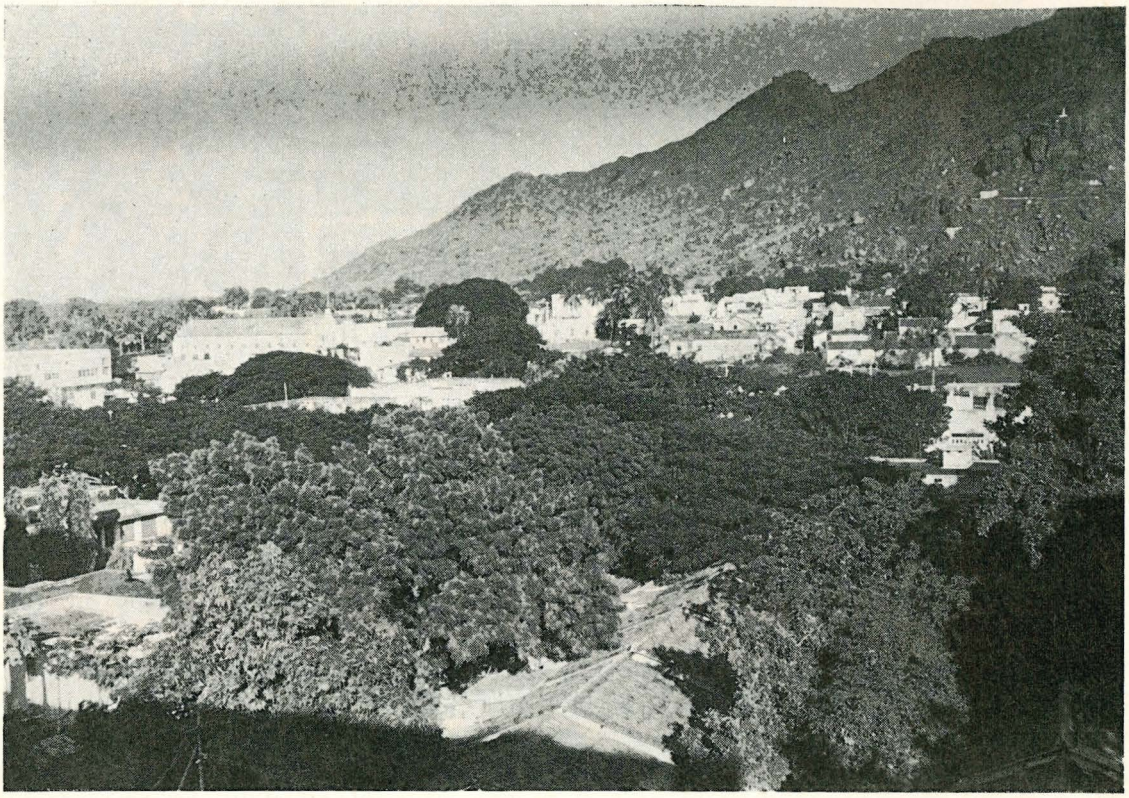
Baptist Missionary Society Library
8803 Rüschlikon, Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MAY 1974







A view of Vellore from the hospital *(photo B. W. Amey*

Strong arms and rubber sandals

The Work of Rehabilitation and the New Life Centre at Vellore

by **Ann Bothamley,** *B.M.S. missionary.*

Have you ever thought how you would manage if you had an accident which made it impossible for you to walk again, or if you lost a leg?

In this country you would be well looked after by the National Health Service; you would have expert medical and nursing care, and from the moment you entered hospital people would be planning for your discharge back into your former environment. There would be services available to redesign your home, perhaps building a ramp, and maybe providing a downstairs toilet. A wheel-chair would be a necessity, enabling you to continue to earn your living and to play your part in the community.

But what if you were born in India? You might have been the young lad who, falling from the top of a coconut palm, sustains irreparable damage to his spine; or the dhobie who can no longer stand waist-deep in the river washing clothes because some disease has paralysed his lower limbs. You might even have been the man one sees dragging himself along the bazaar, his hands and twisted legs covered with old pieces of rubber tyre.

What of these people? Has nothing been done for them?

Perhaps one of the greatest medical problems in a country like India today is rehabilitation. We can perform skilled operations and straighten limbs, but what happens to the patient when he leaves hospital with some permanent handicap?

Are we able to do enough to help these people to once again have a place in their home surroundings? Very often our answer still has to be "No".

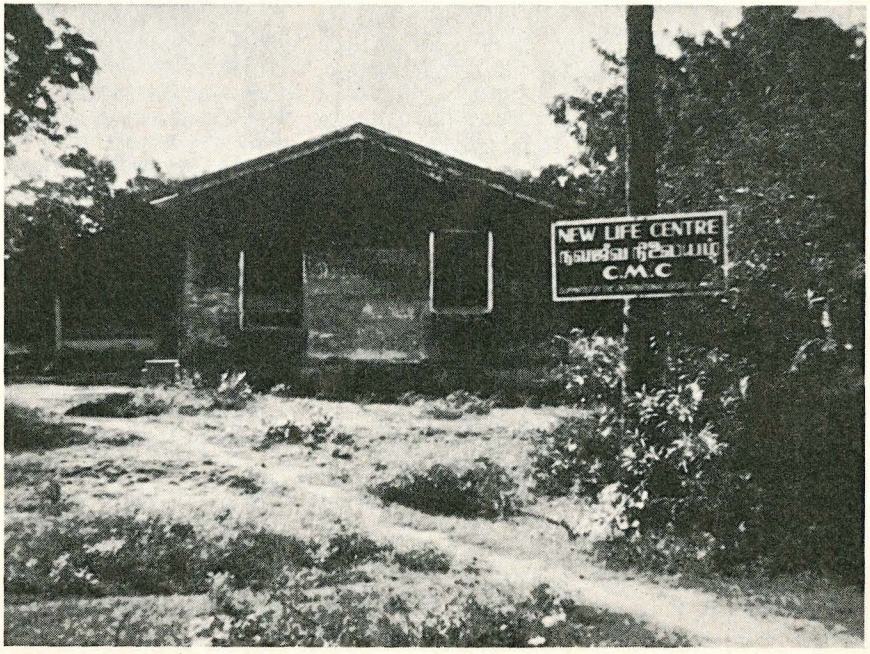
Over many years now the Christian Medical College Hospital at Vellore has sought to do something about this problem.

Let us take a bus out of the busy town, teeming with people and animals; out along the road towards the site of the Medical College, past paddy fields, local women drawing water from the well, and rope basket makers spread out along the roadside. The bus draws up and we step down to find ourselves in a rural setting. A hundred yards down the road, set among flowering shrubs and palm trees, is the Rehabilitation Centre. It is of single-storey construction, built around an open courtyard. The person in charge who comes to greet us is, herself, in a wheel-chair.

A group of patients, also in wheel-chairs, are throwing a ball to each other under the shade of some trees. Their arms need to be exercised in order that they may become strong enough to manoeuvre a wheel-chair alone, and support at times the weight of limbs unable to move independently. A double amputee, balancing with great effort on his crutches, slowly makes his way down the path towards us. It is here, in this Rehabilitation Centre that some patients at least are going to be able to gain independence which will enable them again to take a place in the world outside.

But these patients are the few. There are many more, like the dhobie, who will never be able to afford a wheel-chair, and anyway, how would he be able to guide it over the rocks and uneven ground that surround his little village hut? An occupational therapist has visited his home and designed a table at which he can sit to iron, with a heavy charcoal iron, the clothes which his son now washes. This partnership provides a living for them both.

Then there is the amputee who has come from a village in the South and already spent months in hospital. He can be fitted with an artificial leg from the hospital's splint workshop, but these appliances are costly. How can one portray to the reader the agony of trying to find enough money for crutches or an artificial limb, and what this can mean to a villager who has already borrowed money from family and friends in order to make his way to Vellore?



The New Life Centre at Bhaygum, a few miles from Vellore. Paul Brand carried out his first operation to restore the use of limbs to leprosy patients in the building pictured here.

(photo B. W. Amey)

These patients need, not only financial assistance, but that understanding and involvement which seeks to understand how they can be helped to live again, Probably in a village, with no running water and the simple things we regard as necessities in this country. Sheltered workshops and the provision of commodities which would make life easier are not usually for India's village folk.

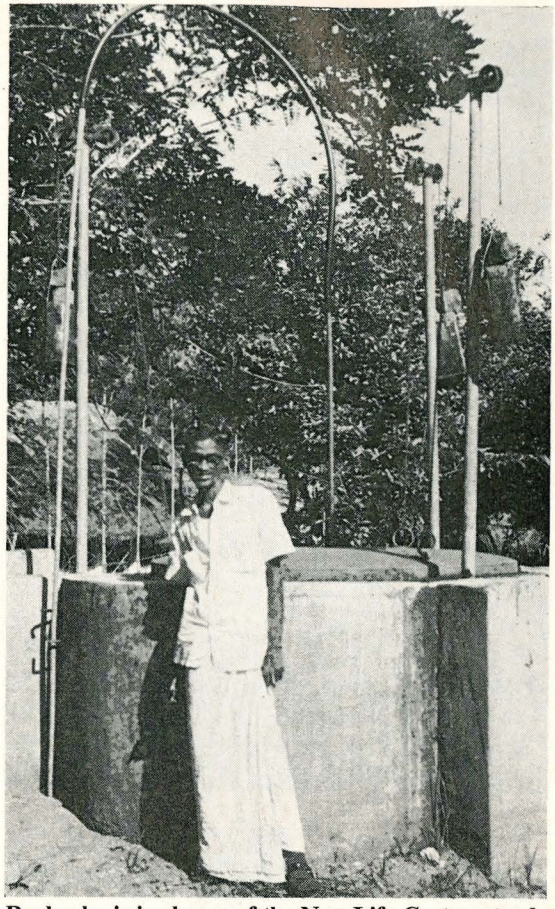
We have mentioned the splint workshop—artificial limbs and crutches; but there they also make sandals, Black rubber sandals—for whom are these being made?

Back out again, near the Rehabilitation Centre, we cross the road to the Medical College Campus, and find ourselves face to face with a notice which reads: "New Life Centre". New Life? For whom?

As we walk down the rough path we appear to be in a typical South Indian village. Simple thatched mud huts with white-washed walls surround an open space. Everywhere there seems to be activity. Here is someone operating a small printing press, while in a workshop opposite the sound of an electric saw can be heard. Four young boys are making wax cartons, and not far away another is tending a baby calf. As we stand wondering what this all means another young man arrives on a bicycle and proudly shows us the large eggs nestling amongst the straw in a basket on the handlebars.

All these boys are wearing rubber sandals made in the splint shop at the hospital. Some of them have plaster casts on their hands and fingers. These boys have come to live here for up to three years after undergoing reconstructive surgery for leprosy. Their often clawed fingers have been straightened, and here they learn to care for those hands, to protect them against the damage that can occur when sensation is lost.

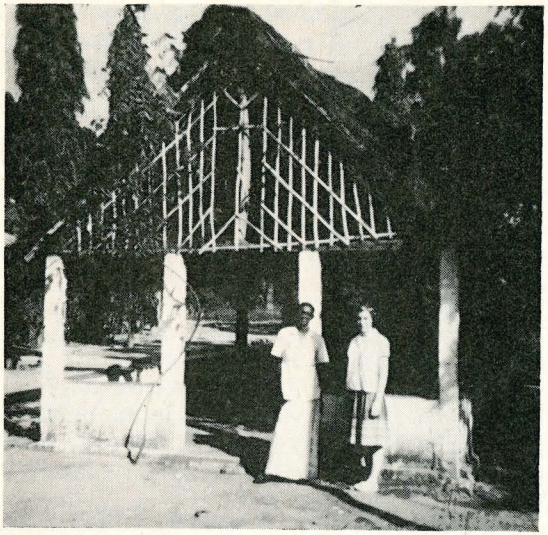
Paul is in charge of the New Life Centre, and his open face and ready smile bear the scars of leprosy. It is from him that many of the boys learn how to live again, for he is a radiant Christian. His fingers can never be straightened as irreparable damage was done before modern surgical techniques were available. Yet no trace of envy mars the joy with which he tells of others who can now use their straightened



Paul, who is in charge of the New Life Centre, stands by the methane gas producer. Cattle dung is poured in daily and gas is forced from it under pressure and piped to one small gas ring which provides the cooking facilities for the Centre. *(photo B. W. Amey)*

fingers again. Each has to learn to find again a place within the community, like Adikesavelu, who was found to be an expert in languages, yet with hands so crippled that he could no longer type or hold a cup of coffee. Adi had treatment at Vellore, and as a language teacher at the hospital, has guided many missionaries and newcomers to Vellore through the intricacies of the Tamil language.

This all seems a far cry from the bleeding stump of a hand thrust under one's face on a bus, and the pitiful sight of some leprosy patients in the market place. Yet both exist within the same area, for there are many leprosy sufferers in South India.



Paul and Ann Bothamley stand by the chapel of the New Life Centre. They symbolize the partnership between missionary and national, while the chapel is a reminder that at the heart of all B.M.S. work is worship and witness to the new life found in Christ.
(photo B. W. Amey)

Some people say that missionaries should concentrate more on evangelism, for the developing countries are setting up their own hospitals and health services, and there are always organizations like Oxfam and Tear Fund to care for the physical needs of the people. Yes! medical missions will still be irrelevant while some Christians in this land fail to understand that the love of Christ was shown through caring for people in their wholeness.

People do not come to know the Lord by their hundreds in India today, or in their tens. They come in ones and twos, through a life they see lived in a hospital ward or in a rehabilitation centre, where a missionary visits week after week for months on end, showing the love of Christ by caring and involvement. They come to know Christ through the services held in the simple chapel at the New Life Centre, and the witness of the people who tend ulcerated hands and feet,—through a Rehabilitation Centre and a New Life village that would not have existed but for the love of Christ in the hearts of His people which led them to action.

The Story of Walthamstow Hall 1838 to 1970

The Story of Walthamstow Hall was published by the Carey Press in 1938. That story has now been reprinted as the first section of this new book. The second part continues the story from 1938–70. It was in that year that Miss E. Blackburn retired after twenty-four years as headmistress and Miss E. Davies, was appointed to succeed her.

Some names recur throughout both sections of the book for the school, which is essentially a family, has gained the support of succeeding generations within a family.

On every page there are names that will revive memories, but the book is not written as an exercise in nostalgia. It is the factual record of the growth of a school that today can take its place alongside the best in the current pattern of education.

It was in the 1870's that the move to Sevenoaks, Kent, was planned and effected, but Walthamstow Hall remained a private boarding school for missionaries' daughters until 1921. In that year the Board of Education recognized it for receipt of grant and Kent Education Committee agreed to aid it on condition that a quota of free place pupils were accepted from the local elementary schools.

Consequent on the Butler Education Act of 1944, Walthamstow Hall became a Direct Grant School and this it remains, to bring to the British educational system that variety and independence which it would be a tragedy to lose.

Many children of B.M.S. missionaries are glad that they had the benefit of the education Walthamstow Hall offers. It is to be hoped that many more will enjoy this benefit in the future.

Meanwhile Baptists can read about the school in which they have an interest and which they can support. **(B. W. Amey).**

The Story of Walthamstow Hall is obtainable from Miss Renee Harvey, Walthamstow Hall, Sevenoaks, Kent, TN13 3UL. Price: £2.25 (including postage).

They walk miles for medicine

by **Edna Skirrow**

B.M.S. missionary from 1955

IT was a great joy to us to know that we were to be transferred back to Rangamati in the Chittagong Hill Tracts of Bangladesh.

Four years previously we had been sent from Rangamati to Rangpur in the north. Now we were to return to the place we looked upon as home.

When we moved to Rangpur in 1969 we hired a truck to take our luggage. After the looting of the Rangpur bungalow in 1971 a landrover was big enough to take all our things, plus seven passengers.

The journey was done in stages with stops of one night in Bogra, and three nights in Dacca. Then on a December evening in 1972 we arrived in Chittagong our last stopping point before Rangamati.

The Rangamati bungalow had also been looted in 1971. As we did not know the state it would be in Gordon and Nesta Soddy drove us (Keith, myself and our two sons) up for the day. Work had been going on to repair furniture, doors and windows but I thought it would be a good idea to see the place before we moved in.

It is forty six miles to Rangamati from Chittagong. There are new things to see on the way. An Earth Satellite Station is in the process of being built. Further in the hills rubber trees are growing. Then we came upon hillside after hillside of pineapple plants. Around one bend in the road we came upon ten elephants.

We reached the top of the last hill and there lay Rangamati spread out before us. The lake shimmered in the sunlight and the hills rose to a blue sky in the distance. A few more miles and even more bends in the road and we were home.

The condition and contents of the bungalow were not as bad as I had expected to find them. The church secretary and his family had lived in it for some months. Indian soldiers had occupied it for some time in 1971. Puja ceremonies had been held around a lovely tree in the front garden, Hindu gods had been put up and worshipped in one of the bedrooms and "Officers' Mess" written over the sitting room door. Now we were back. The local Christians were pleased to have us occupy once more the mission bungalow.

For me little has changed in Rangamati during the last five years. The church life goes on in the same sleepy old way. We listen to and rejoice in the revival we hear of in the north of Bangladesh. We pray that revival will reach the Hill Tracts too.

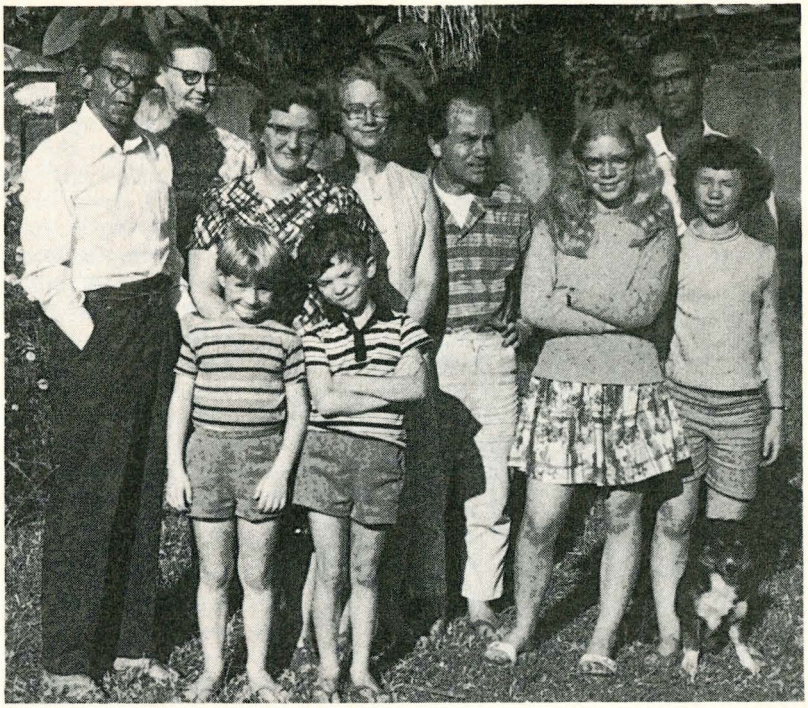
We read in the papers of robbery with violence and murders every day somewhere in the country. We all experience rise in prices on practically everything, but then what country in the world does not these days?

So we settled down to life in Rangamati. Keith into his work among the church workers of the Hill Tracts and, over a wider area, with the Pastors' Training School and The College of Christian Theology.

Myself to being wife, mother, teacher (to Peter and John), swimming instructor, headmistress, part-time cook, nurse, comforter. Then last June I began an "Under-fives" clinic on our veranda. Chandraghona had several of these going in villages near to the hospital and I wondered if I too could do something in this line.

UNICEF let me have some medicines free to under fives. Chandraghona hospital also gave me some medicines. Another relief organization, CORR (Christian Operation for Relief and Rehabilitation) gave me five 50lb bags of powdered milk. At the end of June a woman came with her small child asking if I had some milk to give away. I gave her half a pound and some vitamins. Off she went quite happy. The next day six mothers and babies came. The following day twelve and so it snowballed.

Besides vitamins I was able to give medicines for worms, diarrhoea, coughs and colds, sores, scabies, etc. But it was the milk they were really



The Rev. Keith Skirrow (left) and Mrs. Skirrow, standing with their two sons and other missionaries at Dinajpur, where they worked before returning to Rangamati.

(photo B. W. Amey)

after. There are no milkmen to call everyday to leave milk on your doorstep. The price of powdered milk in Bangladesh has almost trebled over the last few years.

A few weeks later after the beginning of my clinic, I was literally up to my eyes in powdered milk, relief soap and baby food and medicines when two visitors, nursing sisters from Chandraghona, came. They were able to help me finish the clinic by giving out the milk while I wrote names in the register and on tickets. By the end of that particular morning I had seen ninety children. So I said, "No more milk". It was impossible for me to go it alone with such numbers. I decided then to leave the giving of relief food to the Catholic Mission in the town and I would just concentrate on medicines.

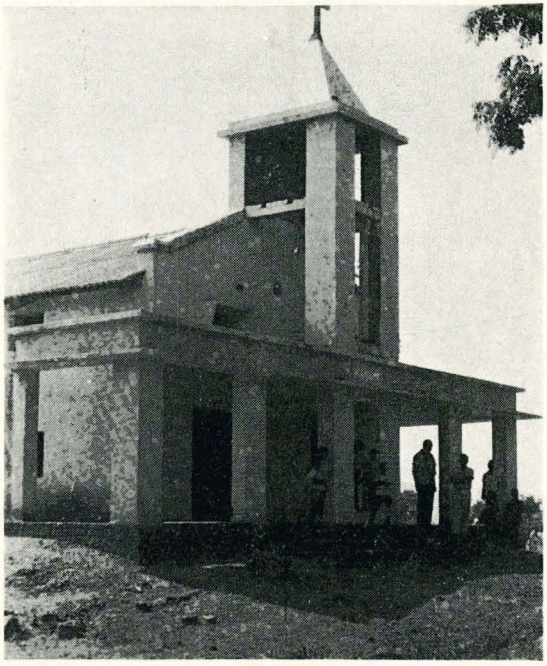
What milk was left I gave to the very little babies. Numbers dwindled to manageable proportions. Those who really needed medical help came. Some walk three miles to the bungalow and three miles back home, just for worm medicine for their little ones. Medicines are very expensive in Bangladesh. The life-saving drugs are often far beyond the pocket of the Bangladeshi.

I had to give my youngest son a course of oral penicillin. It cost just over £1.00. This is at least three days wages for the daily labourer.

In a newspaper some months ago it was reported that "the per capita income is about 300 taka per annum". That works out to be about £18.00 a year. "Surely", the paper said, "the lowest in the world". Can you wonder that these mothers are glad to get free medicines for their children.

In six months I saw eight hundred new children and one thousand eight hundred repeat visits. When it was known that I was to be away for a few months several mothers came and wept at my feet, "Who will look after our children. Where shall we go when you are not here?" They are like sheep without a shepherd.

There are tremendous opportunities throughout Bangladesh to show the love and compassion that Jesus gave and goes on giving today. Did He not command us to go out to preach, to teach, to heal? In Bangladesh, "the blind can see, the lame can walk, the lepers are made clean, the deaf hear, the dead are raised to life and the Good News is preached to the poor".



Balangir church. *(photo B. W. Amey)*

Missionaries leave but Christ remains

Wilma Harkness *writes of the faith of the Christians in West Orissa, India.*

THE B.M.S. and the United Christian Missionary Society (Churches of Christ, America), have been contributing money and personnel to the work of the churches in Orissa. Now the churches are planning to become self supporting.

The Baptist church leaders voluntarily decided that contributions for church and evangelistic work would be phased out over a period of years and this is what is happening. Most of the churches in Orissa are now part of the church of North India and the Executive of the C.N.I. are encouraging the various dioceses to become self supporting as soon as possible.

This has been particularly hard for the church in West Orissa which is very poor. The pastors and church leaders have found it hard to understand the necessity for this. For so long they have depended on the West to a very large extent for the money both for maintaining the ministry and for outreach. Some of them thought that the churches overseas had ceased to be concerned.

Some leaders have tried to show them that to be a strong church they must learn to rely more on God and they themselves must make more effort. This is not easy when the standard of living is so very low and in the past few years the rice crop has been poor.

A town church like Balangir is not quite so badly off but the village churches find it very difficult to give if the rice crop has failed or has been poor. We would find it difficult too if often we had no more than one meal a day.

What then is happening? Money which was formerly used for church and evangelistic work is being used for other purposes. Emphasis is being placed on Stewardship not only of money but of time and talents.

Leaders and children from the churches in the Balangir Distri

Stewardship campaigns are being conducted. One was conducted in the Balangir church and as a result the giving was trebled. It is hoped that the giving in all our churches will be increased because of these campaigns.

One sad consequence of the curtailment of funds for church work is that many of the Pastors and church workers had to be retrenched. For these men it has been very difficult. For the most part it has been the younger men, those near to retirement and those with little training who have been retrenched. Some have gone back to weaving as many of our villagers are weavers; some are selling cloth at the bazaars. I know one man who had little training and was one of the first to go and he is now doing coolie work in the rice fields and preaching the gospel in his spare time.

The emphasis these days is on Lay Training both for men and women and some of the money is being used for this purpose. Classes are being held each year for those who are keen enough to come and learn and enthusiastic enough to want to pass on the message of God's love without any monetary reward.

ct.

(photo B. W. Amey)

It is by gossiping the Gospel at the village wells, in the bazaars, by the tank where they bathe and wash their clothes that the Gospel will be spread.

I can think of one girl, Orpal, who came into our Adult Literacy Class for teenage girls. She had only four months with us and then she was married. Soon after she left us and went to her husband's village.

The next time she saw us she asked for some pictures and said that it would help her when she told a story to the women in her village. This is what we hope that the women who come to our Lay Training Classes will do. We hope that they will get a new vision of Jesus Christ and His love and with renewed zeal will go back to their villages and pass on the good news.

There are very few missionaries left and the administration of the churches is in the hands of the Indians. Our Indian friends have been sad to see us leave one by one but it has been no bad thing for them to have been forced to take over the responsibility. The Treasurer of the Diocese of Sambalpur is still a missionary, Carole Whitmee, but it is hoped that before too long an Indian will be found to do this job. Handling a lot of money is not a job any of them want to do.

So far the fact that our churches are now part of the Church of North India has not made too much difference in the worship of the church. The administration is somewhat different as we now have a Bishop. Bishop J. K. Mohanty having been a Baptist and Secretary of the Utkal Christian Church Central Council, which was formerly our Church Council in Orissa, knows the churches well and the many problems facing the church.

A few years ago when the changes in finance and personnel were being discussed one old pastor just about to retire said, "When Mr. Herbelet (one of the first missionaries to West Orissa) rises from the grave I will be there for I came to know the Lord through him and there will be all the people I have brought. Missionaries may go but they do not take Christ away with them". So the work will go on. This is our faith.

A brief visit to Bengal brings encouragement

Paul Rigden Green, *B.M.S. missionary 1943-1969, reports on a return visit he has just made.*

"*Nomoshkar Saheb!* We have not seen you for six or seven years". I stopped the cycle rickshaw and turned to greet my Hindu friend in the Balurghat bazaar, who then asked, "Have you been posted here again?".

"No," I replied, "I have come on a brief visit".

He enquired in Bengali, "Have you come for '*Bayratay*'?" (just for a stroll, the same word whether for half a mile or half way round the world).

"No, I have come to '*kootoom jortay*'" (to visit relatives), at which there was a knowing smile. After you have had the privilege of working for over twenty years with the same group this was the right word to describe the living bond which had drawn me back to my brothers and sisters in Christ, and what a joy it was to renew fellowship with them.

The district of West Dinajpur with its centre at Balurghat is part of our mission field which fell to West Bengal, India, at the time of Independence. It has been the scene of a small mass movement of converts to Christianity from the Santal tribe, where over fifty of the seventy six churches have been formed in the last twenty seven years. For the last few years these churches have been left without any missionaries as new missionaries cannot obtain visas.

Like the earliest missionaries in Acts one could not help wondering how these young churches were faring; would they fall back for lack of encouragement and guidance?

It seemed good to the Lord and to us (the B.M.S. and my church) to send me last December to visit these Brethren. I met some of them in Calcutta, where I had to secure a special permit to visit this border area. I travelled the three hundred miles to Balurghat by bus and crossed the Ganges on the newly opened Farraka Barage.

I arrived just in time to share in the Christmas end of term celebrations in the boys' and girls' hostels. How good it was to find the High School and the hostels running well. Then followed a succession of visits to many village churches and homes. To them all I played tapes of messages from former missionaries, and recorded messages to take back. In almost every place I went I was just thrilled to see that the Lord had abundantly blessed, the brethren had been kept faithful and there were many signs of progress with new converts.

I was also able to attend two of the regular monthly lay training classes where I was able to speak to about a hundred laymen. To get around this district I was not able to go round in a jeep but by bus and the uniquitous cycle rickshaw which now plies even along the country cart tracks.

To be there for Christmas, and I had spent more Christmases there than anywhere else, was a great joy, even though it meant moving around all day. Sidcup church had given me the

Climbing after a coconut and eager to get to the top. A boy at Balurghat.

(photo P. Rigden Green

Hello, who played the title role in the B.M.S. film, looking at Christmas mail taken to her by Rev. P. Rigden Green during his recent visit. Hello was separated from her mother at the age of four and helped by missionaries of the B.M.S. She now lives in Calcutta. *(photo P. Rigden Green)*

Christmas Day offering in advance which enabled me to give some help to villages which had lost their harvest and also to buy several hundred oranges to give to the patients of the Government hospital opposite the mission.

The Matron, who is a church member, has been recently cited in the President's "Birthday Honours" list for her magnificent work during the recent war. I saw the award and the photograph of her shaking hands with the President of India. The generous personal award of cash she is devoting to building a shelter for relatives of patients at the hospital gate.

This visit was not just for the luxury of seeing old friends but particularly to try and sort out a problem. This needed someone who knew the language, the people and the situation. The seventy six churches of the West Dinajpur Jalpaiguri Baptist Church Union had decided before I left India to enter the new Church of North India. I had been involved in the negotiations and had been present in that upper room at Parchmarhi in central India when the final plan of union had been accepted.

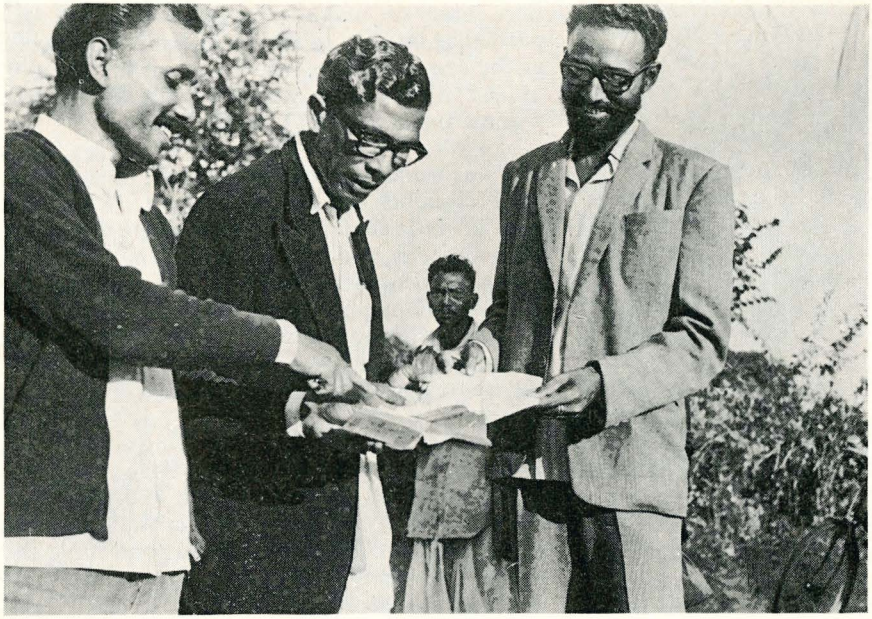
We Baptists felt that far from giving up our cherished Baptist principles and practices we were able to make the contribution of our particular insights in the wider fellowship, while at the same time we would receive the strength of the wider unity which would further the witness and service for Christ.

It was a matter of disappointment to learn that these churches did not enter the C.N.I. at the time of its Inauguration and it was a matter of deep concern when it was learnt that a certain group of people outside the area was denying the West Dinajpur Union the right to make up its own mind and had brought various strong pressures to bear upon these churches to prevent them entering the C.N.I.

However, the extraordinary thing is that these churches themselves decided, in spite of all this, that they would enter the C.N.I. and the movement for unity has been like a crusade. Instead of just being told that unity was a good thing and voting for it, now they had really to strive for it and the decision is their own and most enthusiastic at that.

The difficulties which had arisen had also the beneficial effect of producing new leaders. In particular Robinson, a bearded six footer, son of the Rev. Samuel Murmu, has become secretary of the Union and has carried through some of the difficult negotiations at this time.

The hospital matron holds the award received recently. *(photo P. Rigden Green)*



Simon, Joel and Robinson, officers of the West Dinajpur Union, discuss plans.
(photo P. Rigden Green)

Simon Barla, the son of a Pastor, who had been saved from terrible burns as a lad, a brand plucked from the burning, is now the treasurer of the Union. These two men, now in their thirties, had been among the first school boys when we first opened our hostels and now it is a great joy to see how God has called them into leadership in the Church.

A few weeks before my departure for India I heard that Sunday, 24 February, 1974, was fixed for the special service when these seventy odd churches would be received into the C.N.I. However, my special permit did not extend that far.

There are five of our churches in Jalpaiguri, at the foot of the Himalayas, who had joined in November the Diocese of Darjeeling which largely consists of ex-Presbyterian Churches. I was able to visit Darjeeling to discuss the details of our continuing support for them.

It was perhaps inevitable that in the movement for wider unity there was in four places a loss of local unity and I spent more time speaking to both groups to re-assure them of our continuing fellowship and support. I had discussions with the Bishop of Calcutta and Durgapur, whom I had met a few years ago in Sidcup. I also spoke to the Bishop of Cuttack who was formerly a Baptist pastor and has the care of the former Baptist churches, now in the C.N.I. in Orissa.

On my last day in Balurghat I visited our oldest church and two of our youngest churches where I witnessed two separate baptismal services. When I used to work there I did not attend such baptisms of new converts from other religions lest it be thought a foreigner was offering inducements. Since this would be my last day there I wanted to photograph this scene on my mind and heart, as well as on film. This new church would be nurtured in the faith and guided into witness and service by the pastors and the lay training classes, all of which would be supported and guided by the Church of North India. This seemed to be the right sort of organization, more suited to fill the vacuum left by the departing "foreign mission", which is seeking to enrich the fellowship and witness through this obedience to the Lord's command.

I left West Dinajpur deeply thankful and confident that the Lord was with His Church and would continue to lead them to increasing stability and fruitfulness. I returned home exhilarated and more deeply committed to backing up the work of the brethren there.

Unexpected guests

Averil Couper, *B.M.S. missionary in Zaire, reports from the hospital at Kimpese, Lower Zaire.*

"Accident! Get all the stretchers quickly!"

An emergency call that goes out all too often at our hospital at Kimpese.

As well as road accident victims from the near-by main road, patients are sometimes brought in from an accident site miles away from the hospital. No ambulance siren or telephone call warns of their approach, but as the injured are carried in to the out-patients and casualty department, routine jobs are left until later and the "not-so-urgent" patient has to wait a few more hours as all available staff do their best to cope with the crisis.

Delay

The time of the accident may have been hours before the arrival of the injured at the hospital and one marvels that the severely injured have survived the long and painful journey. Sometimes there are people killed instantly at the time of accident and others who have died on the way to hospital, bringing grief to unsuspecting relatives.

Depending on the size of the vehicle or vehicles involved, often five to thirty patients are brought in and placed in various positions on the floors of all available rooms. Meanwhile the nurses find those most in need of urgent attention. The shouts and groans are no indication as the most seriously hurt are often the most quiet!

Obviously the poor man with bones sticking out from his leg needs to go to the operating room as soon as possible. Hopefully there will be some blood compatible with his needs in the laboratory. Rarely do relatives arrive on the scene until later. Unfortunately, when the emergency has passed, some take quite a lot of persuading to donate blood to replace that already given to their relative.

Crowds

The inevitable crowd of people block the out-patients department, all curious to know what has happened. The clerk tries to control the crowd and take details of patients for the records. Meanwhile, as doctors and nurses give first aid treatment and write notes of injuries and treatment, other staff members play their part in such an emergency.

Laboratory staff arrive to take blood samples and set to work in their department on examinations and preparations for blood transfusions. The X-ray team get busy taking and developing films and delivering them to the doctor as quickly as possible.

The operating room staff are called and prepare for the first operation. The ward staff have a double problem. More often than not they have to take a look around their already full ward to decide who can possibly leave their bed and continue treatment as an out-patient.

Then the process of cleaning and preparing equipment for the new comers is hardly complete before the first patient arrives. The "guests" are certainly unexpected, but a place is found for them as beds are pushed closer together and others prepared in passage ways for the unfortunate victims of the accident.

Helpers

If the injured were travelling to or from some distant place it may take some days before the news reaches their family and they can make the journey to the hospital. As one nurse has responsibility for 70–80 patients at night he/she depends on each patient's helper to observe the patient while he/she is busy with others. So hopefully the helper of the patient in the next bed will call the nurse when the bottle of fluid, which feeds the patient through one of his

veins, is nearly empty, or some other need arises.

For those able to eat a normal diet and who have no relatives at hand to prepare food, women from the church put their love and care in action and do the necessary preparations. A little food is sent out from the hospital kitchen each day. About 8 a.m. there is tea and bread, then a few hours later a nourishing soup arrives.

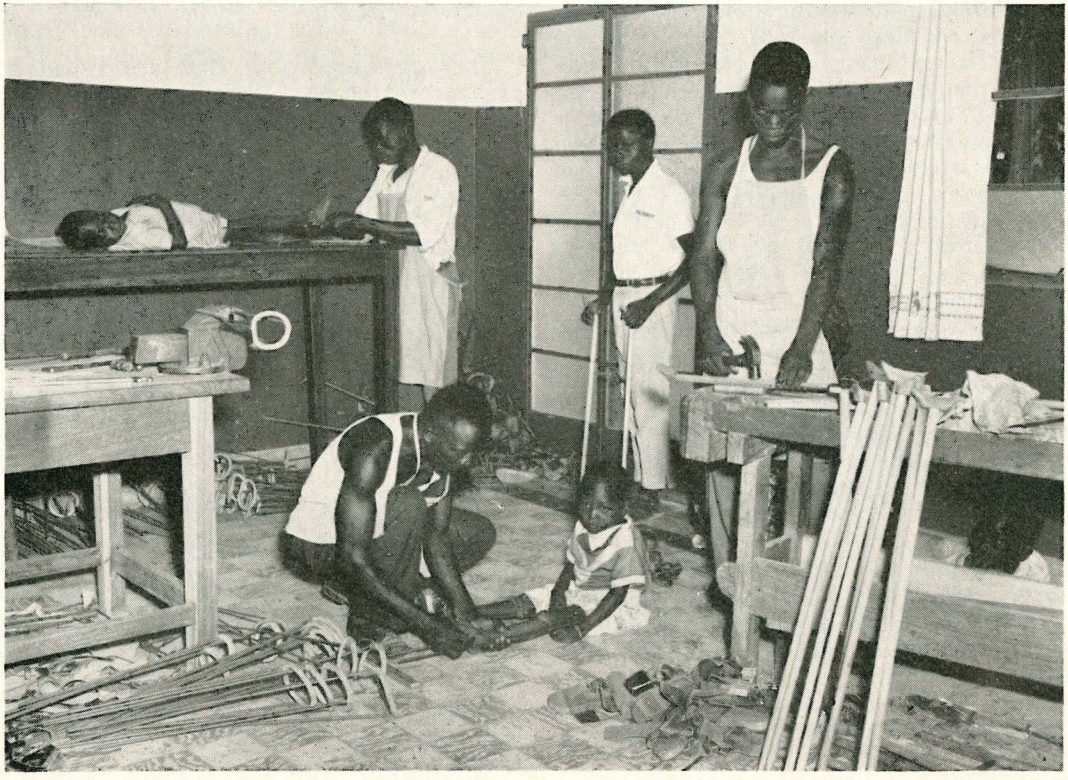
As people involved in the accident inquire the whereabouts of husband/wife or child who were travelling in the same vehicle, fears for their safety may give rise to grief. Kimpese hospital is fortunate in having a hospital chaplain. Although he has many other responsibilities, he is always willing to help and comfort those in need at any time of the day or night.

As well as the dying and the grief stricken, those patients faced with an unexpected situation such as amputation of a limb, are also in need of help. There is a department where artificial limbs are made and not only do they serve patients at Kimpese, but requests come from other areas of Zaire also.

However, this is perhaps small comfort to those faced with the shock of losing a part of their body. It takes patience and courage as the days in hospital pass into weeks and weeks to months. The healing process may be slow and the physiotherapy hard work.

The physiotherapy department could be the place where courage and determination begin for the patient. During the course of treatment he sees a variety of people. Some paralysed from the waist down, struggling to become mobile with the aid of crutches and braces on their legs.

Little children with polio, some have never learned to walk, are taught to get along with mechanical aids. Certainly the helpful and friendly attitude of the physio staff make life brighter, even if it is a hard grind each day. In a room adjoining the physio department, men who are unable to continue the type of work

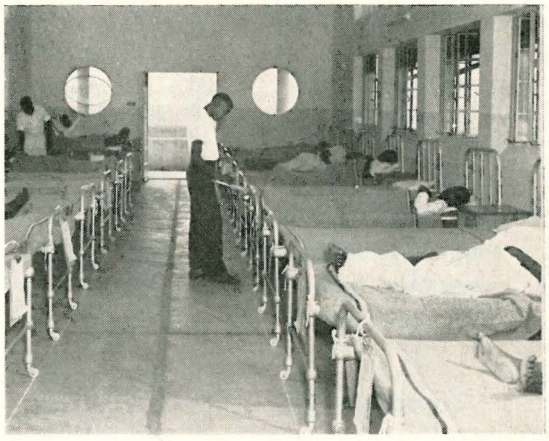


they did before the accident learn to make a living as a tailor.

Another bright spot in the daily routine is the morning prayer time. Staff and patients join in the singing of the hymn, listen to verses read from the Bible, followed by a short talk and prayers. During these times, or when there are opportunities for talking with staff members, some learn of the Guest they can invite into their hearts. For those who open the door of their heart to Him, their unexpected visit to Kimpese hospital turns out to be the high light of their life as they put their trust in the Lord Jesus Christ.

Another interesting point of hospital life is the weekly library. A trolley containing children's and adult books, Bibles, magazines and tracts, is taken around for the patients to borrow whatever they choose. For those unable to read there is usually a willing reader in the next bed, or a relative, who will read aloud for everyone to enjoy the contents.

For those with minor injuries their stay in hospital will be brief. For the more unfortunate their stay will be a lengthy one, but eventually the day arrives for discharge and a date is arranged for return to out-patients department for a check up.



A quiet period in one of the wards of the hospital at Kimpese.

As they sit with the crowd awaiting their turn to see the nurse or doctor and a shout of "Accident!" is heard, they will be reminded of their own arrival. Perhaps a conversation with those around them will include the high light of their unexpected stay at the hospital as a patient.

LET
LIGHT
SHINE (2 Corinthians 4: 6)

The Annual Report
of the
Baptist Missionary Society
is now available from:

The Publications Department
B.M.S.
93 Gloucester Place, London, W1H 4AA
Price 15p including postage

Decisions among students

The Rev. William Porch, who is supported by the B.M.S. in his work in Jamaica, sends the following report on a Student Mission.

At the Colleges which I have visited, we met with an enthusiastic response, sometimes seeing the whole College present for the evening meetings. A new song book was a good success and now we are being pressed to issue the music copy. The discussion sessions were full of life and proved most instructive for both students and instructors and these will form the basis of much programme planning in the future.

We saw several people respond to the invitations to trust Christ and dedicate their lives to His service. We cannot say that we saw hundreds but they came and we can record about twenty decisions. We were also able to commence training small groups on each Campus on the subject of "personal witnessing". We used a booklet called "A Master Plan for your Life". Praise the Lord for this success and pray for the continuing opportunity for work and witness in the Colleges.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

THE WIGWAM TUNE BOOK

J. C. Hall and K. Hodson, organist and choir master respectively, at the Heywood Baptist Church, Lancashire, have published a collection of hymn tunes in the music of today.

They are suitable for all age groups and all types of worship. The collection is entitled, "The Wigwam Tune Book". Copies at 40p each, plus 7p postage, can be obtained from either the Wigwam Publications, The Baptist Church, Rochdale Road, Heywood, Lancashire, OL10 1LG, or 96 Howard Road, London, E17 4SQ.

Missionary Record

Arrivals

23 February. Miss H. Pilling from Kinshasa, and Dr. N. A. G. and Mrs. (Dr.) Jones from Pimu, Zaire.
27 February. Rev. J. K. Skirrow from Rangamati, Bangladesh.

Departures

11 February. Dr. A. M. Smith for Pimu, Zaire.
25 February. Miss A. Flippance for Kinshasa, Zaire.
6 March. Dr. R. J. and Mrs. Hart and family for Chandraghona, Bangladesh.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(5th February, 1974 to 4th March 1974)

General work: Anon., £400; Anon., £5.00; Anon., £25.00; Anon., (E.M.W.) £2.00; Anon., (F.S.) £2.50; Anon., (M.E.C.) £100.00; Anon., (J.B.) £3.00; Anon., £10.00; Anon., (M.K.H., Blaenavon) £2.25; Anon., £10.00; Anon., (Friend Frank) £25.00; Anon., £5.00.
Women's Work: Anon., £0.50.
Agriculture: Anon., (Folkestone) £3.00.
Medical: Anon., (E.M.W.) £3.00; Anon., (F.S.) £2.50; Anon., (J.B.) £2.00.

Legacies

	£
Jessie Bellis	50.00
Mr. F. J. Catliff	5,000.00
Miss B. M. M. Harris ..	250.00
Miss W. G. Langridge ..	20.52
Mrs. F. Lewis	601.23
Mr. G. E. Morgan	533.00
Mr. A. Pratt	500.00
W. E. Stanion	5.35

The B.M.S. acknowledges with gratitude a gift from Southmead Hospital Chaplains' Fund of £10.00.

Death

26 February. In Melksham, Rev. Robert Veysey de Carle Thompson, O.B.E., aged 74 (B.M.S. Zaire 1923–1961).

Birth

8 February. In Sri Lanka, to Rev. M. A. and Mrs. Churchill, of Ratnapura, a son, Brendan John.

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

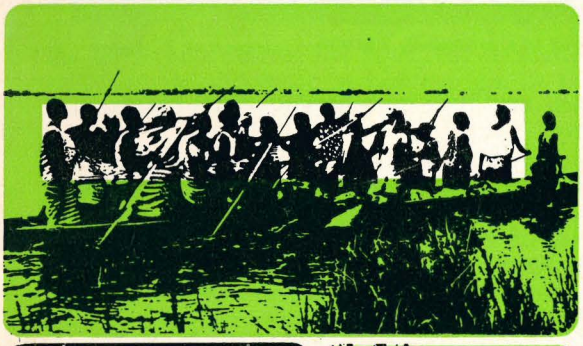
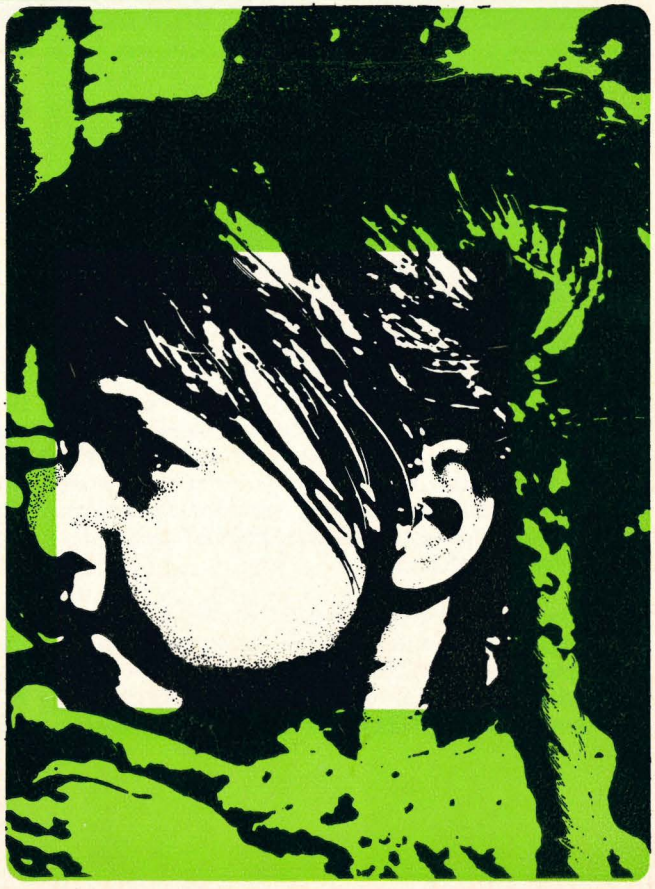
MISSIONARY HERALD

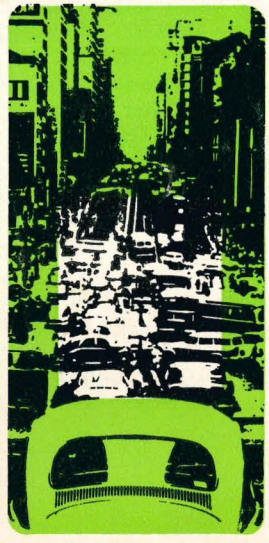
3p

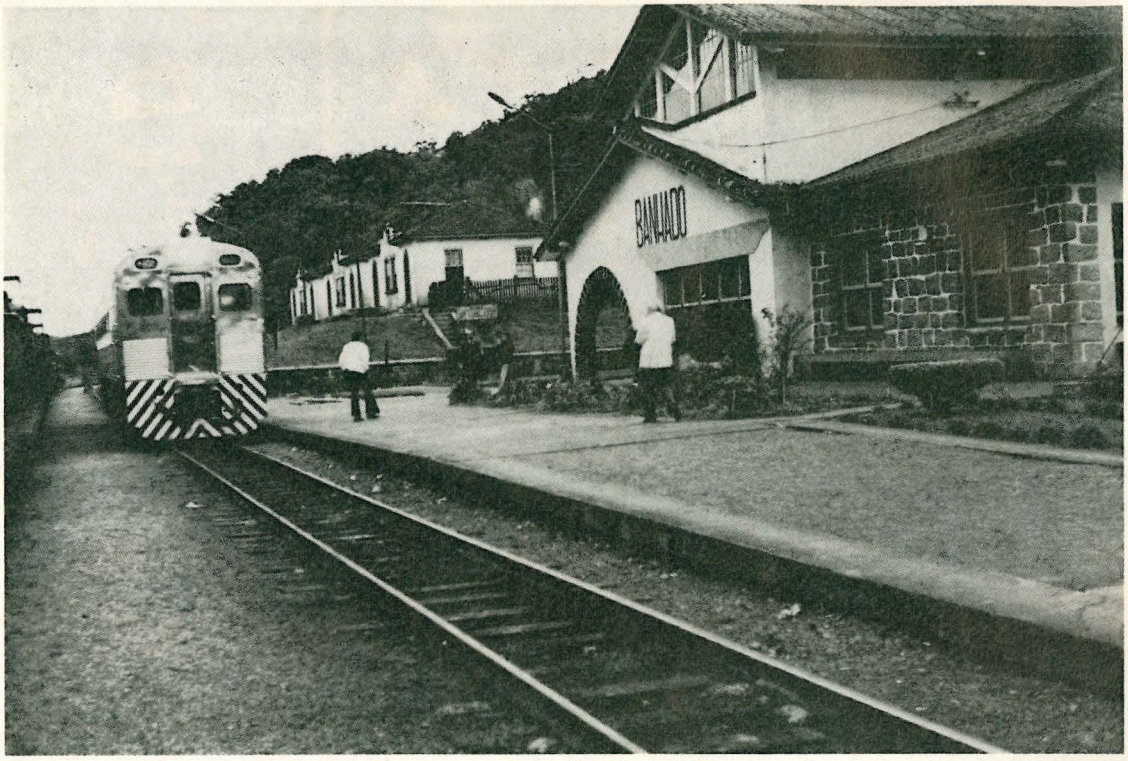
Baptist Theological Seminary Library
3803 Rüschlikon, Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1974





A diesel train on its way from Curitiba to Paranagua, Parana *(photo E. G. T. Madge)*

CURITIBA
Churches join together for evangelism

The area covered by metropolitan Curitiba extends from the Parana State boundary with Santa Catarina in the south to that with the São Paulo State in the north. It includes the busy city itself and also the many surrounding country towns, isolated settlements and deserted mountains and forested stretches.

Over this area is scattered the Baptist community grouped together as an association of Baptist churches. These churches vary as much as the area itself, some are relatively large, and count their members by the hundreds, others are small, and their membership is of twenty or thirty.

The First Baptist Church in Curitiba brings together in the city centre many professional, middle class folk of suburban culture. It has a long history of evangelistic activity and many of the other churches of the city owe their existence to the vision of the First Church.

The Baptist Church in the suburb of Boqueirão, consists, on the other hand, of builders' labourers, factory hands, and school children. Other towns, again, have no Baptist work at all. The variety among the churches is reflected in the variety of the ministry, some churches support full time pastors, others help towards the support of part time pastors, others again have the benefit of part time missionary ministry, still others depend entirely on untrained lay leadership. In some cases pastors are supported partly by a local church and partly by some paid work in the Paraná Convention office or in the Baptist training college.

There is, among the Baptist community, a great measure of sympathetic comradeship which expresses itself in occasional mutual support for the activities of other Baptist churches. But there are certain negative factors which give added urgency to the work of the Association.

Strength for the weak

Many of the churches are small (in number of members) and weak (financially). Their leadership is consequently part time and voluntary. It can be administratively inefficient. If that is so then activities are dispirited and unencouraging, and unlikely to attract outsiders.

Efforts have been made, in the past, to organize active co-operation between the churches, specially to strengthen the weaker churches and to co-ordinate evangelistic activity between them. These efforts have never been very successful because there has been no one to give time to such promotion (for the Association has no funds to pay a full time worker).

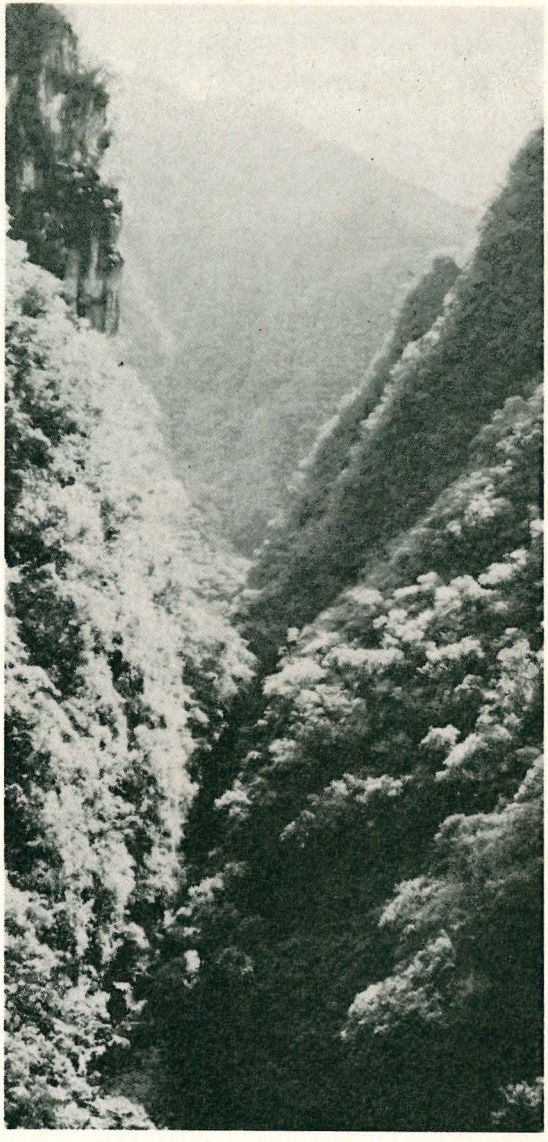
It also needs to be said that the religious atmosphere of Curitiba (as of the south of Parana in general) is very different from that of the north and west of the State, the difference reflecting the difference in racial origin of the two sections of the population.

Curitiba and southern Parana in general are characterized by a northern-European indifference to religion, and consequently by the maintenance of formal religious traditions (Catholic and Lutheran) as against the religious ferment which characterizes the racial and cultural potpourri of darker skinned central and north Brazil, which has 'spilled over' into northern and western Parana.

B.M.S. help is needed

Thus, in brief, Curitiba is an apparently unpromising field (as compared, that is to say, with other Brazilian areas) in which the Baptist churches, to some extent, seem to reflect the religious stagnation of the region.

These factors make imperative some dynamic initiative on the part of the churches together, an initiative to combat their shortcomings and actively to commend the Gospel of Jesus Christ to the outside world. This is why, for Curitiba, B.M.S. support for the local association of churches is so important and, indeed, could be decisive.



The countryside seen from a diesel train on its way from Curitiba, Parana. *(photo E. G. T. Madge*

But what can the Association do? At present we are involved in sounding out possibilities, getting to know the churches, and in planning for the future. The Association has its elected

The skyscrapers of Curitiba stand out from the surrounding countryside. *(photo A. S. Clement)*

officers who are responsible for the oversight of the work. The Executive Secretary of the Association is responsible for the putting into effect of the officers' decisions. The visits of the Secretary to the local churches and the monthly meeting of workers for prayer and study will be the basis for the building up of the fellowship between the churches.

Evangelism

But beyond the cultivation of the sense of fellowship there is much that can be done. The Association has departments of Religious Education and Music. These will be active in the promotion of training programmes for Sunday School teachers, Youth Leaders and local church choirs. There is also a Youth Department which organizes activities of all sorts in which the youth of all the local churches participate.

However, it is in the field of evangelism that the Association can make its greatest contribution. Plans for a simultaneous evangelistic campaign in September of this year are already taking shape. But this campaign will be simply the training ground for a big, united campaign, perhaps in September of 1975.

The simultaneous campaign this year will call into being the extensive organization of committees which will be necessary for the campaign of 1975. The committees responsible for Spiritual Preparation, Promotion, Propaganda, Preachers, Receptionists, Counsellors, Literature, Music, Follow Up, and so on, enthusing with the success of this year's campaign will be only too eager to go forward to the even greater challenge of next year, with the possibilities that it offers of creating enthusiastic, vibrant, local churches through which Christ himself may be more effectively able to speak.

It is this vision which must be fostered and these plans which must be put into effect if all the Baptist churches in Curitiba are to be helped adequately to a greater worthiness of their calling as windows on the Kingdom of God. It is for this that the B.M.S. accepted the invitation to place a man in this position as Executive Secretary of the Association and it is for this that we need your prayers.

Brazilian Neighbours

If you are working among children and young people you will be interested to know that the B.M.S. Young People's Department has now produced a pack for use in your organization.
Further details are given in the advertisement on the back page.
Please draw this notice to the attention of Sunday School teachers and particularly Sunday School leaders.

CURITIBA

One church, the first of many

by **Pastor M. G. Terxeira**

On 13 May this year the First Baptist Church, Curitiba, celebrated the 60th anniversary of its formation. The occasion was marked by a thanksgiving service and the laying of the foundation stone for a new church hall and Sunday school building which will be built this year with money raised as an anniversary offering.

The history of the church began on 11 April 1913, with the arrival in Curitiba of Pastor Manoel Virginio de Souza and his large family. At the time there were just two Baptist churches and about 200 Baptists in the State of Paraná. Pastor Manoel used his home as an evangelism centre and soon attracted many people to hear the message of the Gospel.

Formed

In January 1914 a missionary, Robert Petigrew, also moved to Curitiba and he played a key role in planning the formation of the church. On Sunday, 13 May 1914, a special evening service was held at which the church was formally founded. Before the act of foundation Robert Petigrew baptized three people, two of whom were Pastor Manoel's daughters. These two daughters and a further four are still members of the church. Dr. Sofonias de Souza, one of Pastor Manoel's sons is one of the church leaders.

During its first ten years the church changed its meeting place several times but eventually settled for the current site, which is on one of the main avenues in the city. A campaign to buy the site was launched in 1919 by A. B. Deter, a Southern Baptist Missionary. On the 15 April, 1923 he laid the foundation stone of the new church building which was eventually inaugurated on the 1 January, 1924. Later the church acquired an excellent property adjacent to the main building and it is on that site where the building to mark the anniversary will be built. It will include an underground car-park, 20 Sunday-school rooms, a hall to seat up to 1500 people and there will be recreational facilities on the roof.

In its 60 years of existence the First Baptist Church has organized other churches in the capital and is currently maintaining five missions in the city, with a view to helping them become churches. One of these works is led by Michael Wotton, a B.M.S. Missionary. He began the work in his own house, but a house has recently been rented which will serve as a meeting place until such time as it is possible to build a more suitable building on the excellent property which the First Baptist Church acquired in that area of the city.

Giving

From the First Baptist Church have come many fine pastors and leaders of the Baptist denomination in Brazil.

The First Baptist Church, Curitiba, Parana. *(photo A. S. Clement)*

The church makes a point of giving financial support to both State and National Baptist work. Thus 16% of the regular offerings go to this end, apart from the special offerings for local, State, National and Foreign Missions. The monthly income of the church is more than £1400 and we receive this in offerings and not through other money raising efforts.

The church has at present 1037 members on its membership roll, but many of them are now living in other cities. Others rarely attend. We are reviewing our membership records and are trying to discover how many people are actively co-operating in the work of the church and its five missions.

Challenged

There are many students in the church and last year twelve of them completed their degrees and fifteen others entered University. This reflects the stimulating intellectual atmosphere of Curitiba which attracts students from all over the south of Brazil.

During its sixty years of existence the church has enjoyed the guidance of the following pastors: Robert Petigrew, A. B. Deter, Guilherme Butler, Albert Luper, Djama Cunha, João Emilio Henck, A. Ben Oliver, Walter Kaschel, Artur Goncalves, Harald Schaly, Joao Henrique Diedan, Richard Thomas Plampin, Cornélio Dorta Bernardes, Avelino Ferreira and on 17 February, 1973, the present pastor took office.

Both the church and the city represent a great challenge for a full time ministry because the range of activities and opportunities is wide. Apart from preparation for preaching and teaching, the pastor needs time to attend to the administration of the church and to make visits to people's homes, hospitals and other institutions. He needs to give time to the many people who come to him in his office. He needs to make periodic visits to the various mission churches which the First Baptist Church is helping. There is no time to even consider other activities parallel to the exercise of the pastoral ministry.

There are those who would recognize the great human and economic potential of the First Baptist Church, but this of course is not enough because what is more important is the direction and enabling of the Holy Spirit so that each member of the church can be a faithful witness of Christ at all times and in all places.

Here is a request for whoever reads this article: please pray for us.

Kettering and Serampore are linked again

by **Reginald Spooner**

Early in January 1974 Dr. J. D. Hughey, of the Foreign Mission Board of the American Southern Baptist Convention, was entertained by the members of the Kettering and District Fellowship of Baptist Churches at the commencement of a Missionary Tour through 21 countries.

Knowing of Dr. Hughey's plan to visit India and of his responsibility to deliver the Convocation Address at Serampore College, the Mayor of Kettering, Councillor Barrie Chambers, presented him with an Insignia of the Kettering Borough Coat of Arms. The Armorial Bearings include blue wavy lines, which are "heraldic foundations" symbolising the formation of the Baptist Missionary Society at the Mission House in Lower Street, Kettering, in 1792.

In a recent letter to the Rev. R. H. Spooner of the Fuller Church, Dr. Hughey reports on the success of his visit to Serampore. He writes: "At the beginning of my Address I gave greetings from your people from the Mayor of Kettering, and I presented to the Master of Serampore College the copy of the Kettering Seal. It was a good way to begin, just as the visit to Kettering was a good way to begin this Missionary journey".

Thus further links have been forged between the present day American, British and Indian Baptists in honour of the great work of William Carey and the Baptist Missionary Society.

YOUNG PEOPLE JOIN THE CHURCH

Palm Sunday marked the 10th Anniversary of the Green Park Free Church of New Delhi, India. On that day five young people, including two from Africa and one from Burma, witnessed to their faith in Jesus Christ in Baptism. Later in the week, on Maundy Thursday, six more young people joined the church on their profession of faith in our Lord.

During the past year, while a number of members have left Delhi, the membership of the church has grown from 329 to 394. We praise God for the ongoing work of His Holy Spirit and ask you to pray that all may be faithful and able in the ministry of the church.

PRAYER DOES MEAN A GREAT DEAL TO MISSIONARIES OVERSEAS

Peter Schweir is on the point of returning home after two years as an agriculturist in Zaire. His testimony will encourage those who share in the work of the church overseas through the ministry of prayer.

"It was exactly two years ago that B.M.S. accepted me for missionary service in Zaire. Those two years have passed very quickly. I would like to thank every one of you for your continued prayers for me. It would be very hard for me to explain how much value your prayers have been to me in the Lord's work these past two years. The Lord has been very good to me and has blessed and guided in all I have sought to do for Him. Jesus certainly is a wonderful Saviour and He reigns in my heart.

I have just completed teaching another student who seems very interested in agriculture. He has just gone back to his village to start practising what he has learnt, so I hope he is a good agricultural example to those around him and then we may get a few more students.

The rabbits are not doing very well at the moment as I recently had some trouble with feed and lost nearly half of them. The garden is doing well and we have recently introduced a new variety of beans and also sunflowers (which we use for rabbit and chicken feed). Both the beans and the sunflowers are doing tremendous things. We have now started refunding the money to people who buy eggs from us if they hatch them out under their own hens. This is catching on fast and lots of people are now hatching English chicks.

I have naturally learnt much in my two years here both spiritually and in my work. Here it is just the same as at home, it is not just by preaching that Christ is made known but in the lives we live and the work we do. So may we walk with the Lord in the light of His Word. I have gone through times of loneliness, depression and disappointment, as well as happiness, joy and times of great blessing, but praise the Lord He is with me all the time and always sees me through.

The school of which Samuel Monpongo the director has been building for the past seven years, was dedicated on 25 January. The outside shell and roof are now finished. The dedication service was very nice and the Lord was uplifted and praised."

PRAY FOR THE SECRETARY OF ZAIRE'S BAPTISTS

In October 1973 a service was held at Bloomsbury Baptist Church, London, to bid farewell to, and to seek God's guidance for, the Rev. Mfwilwakanda Nlongi. The Rev. Mfwilwakanda was leaving to take up his appointment as General Secretary of the Baptist Community of the River Zaire. The following report from Derek Rumbol gives an indication of the life he leads.

"The General Secretary, The Rev. Mfwilwakanda, has had a hectic debut. In addition to ascertaining the general state of the work, the relationships between people, the spiritual temperature of the Church, the organization and finance, etc., etc., he has had numerous visitors at the office and at home. (His house is right beside the office.) He has also visited our four regions for pastoral reasons and for committee meetings.

If you find on the map in the Prayer Guide, Kisangani, Lisala, Tondo, Bolobo, Ngombe Lutete, Nlemvo and Kinshasa; if you could appreciate the uncertainty over air and boat timetables and the fatigue caused by long hot journeys, and sometimes by committees going on far into the night, then you would join with us in the prayer that God's strength may be found by him to be sufficient for each day."

CURITIBA

A house church needs a new home

by **Michael Wotton**

HAS any city in Britain trebled its population within the last ten years? That is just what has happened in Curitiba. Eight million people live in the State of Paraná (an area larger in extent than the British Isles); close on a million of these live in Curitiba, the capital.

Some of those who trek hopefully to Curitiba in quest of an easier life are disappointed and end up in one of the slums, building little shacks on the oozing mud of a river bank amid desperate poverty and primitive living conditions. Other areas of the city are wealthy and well to do with all the marks of an affluent society, each home with two large cars, colour T.V., a full-time maid and, probably, a small country estate for week-ends. In between these two extremes, the majority toil and struggle to improve their lot, or simply to make ends meet. Curitiba is a city of stark contrasts.

Fairly close to the city centre is a huge, new suburb; only twelve years ago this area was open country with a few scattered houses; now it is thickly populated, well-to-do, expensive and few plots of land remain vacant. In Brazil the type of person who lives in such an area is difficult to reach for Christ; the evangelical churches have tended to fight shy of the more prosperous suburbs of Curitiba, to work in other areas where conversions come more easily. The result is that in this huge and spiritually needy area there is no Baptist work or witness and no evangelical church, apart from two or three very tiny causes.

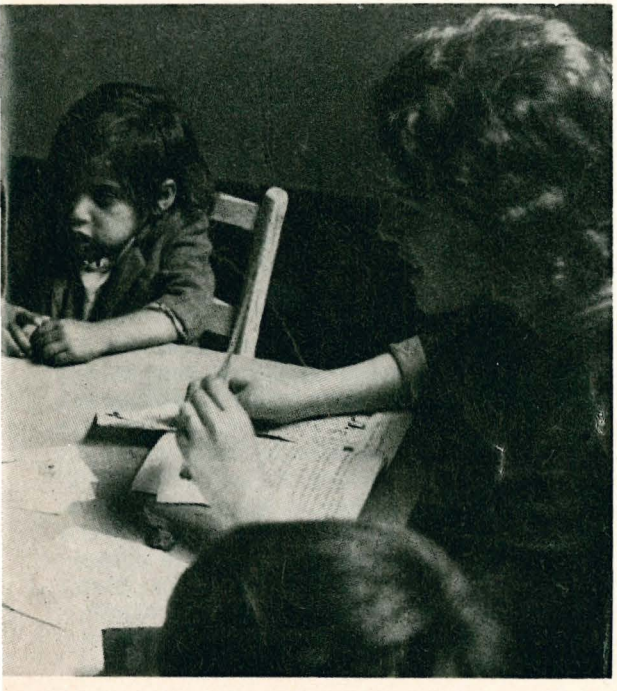
There is one fact that needs to be stressed. Most British Baptists seem to believe that conversions come easily in Brazil. That is not true. A few years ago in the towns of north west Paraná, there was a great movement of the Spirit of God and conversions were plentiful. This took place mainly in the country districts and the new mushrooming towns, where the coffee bush was replacing the tangled under-

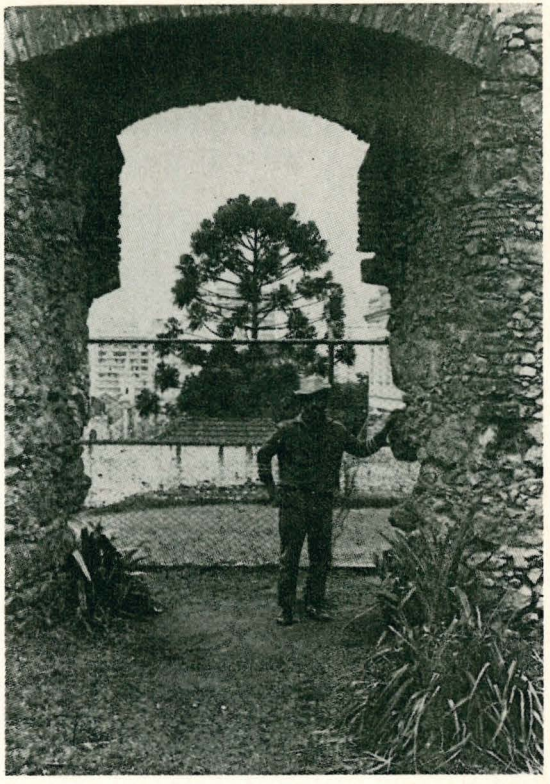
growth of the untrodden forest. But the older towns of Paraná have never seen such a response to the preaching of the good news. After my several years in the home ministry, I would say that evangelism in Curitiba today is no easier than evangelism in Britain; nor, I would stress, is it any harder!

So in this challenging situation, to which the Lord led us in September 1972, how does one start and what does one do? Our strategy has been three fold:

1. I write a neighbourhood newsletter called "Boas Novas" (Good News), which goes out regularly (roughly every other month) to the 3,000 homes immediately around us, free of charge. It is attractively printed, contains a gospel message and offers our pastoral help to all and sundry. This newsletter has borne considerable fruit: through it a number of strangers have come to our home, asking for prayer, a visit or spiritual guidance. We are indebted to the Youth Fellowship of the First Church of Curitiba who have enthusiastically undertaken the massive task of delivery.

2. A door to door neighbourhood census, again being undertaken by the Youth Fellowship, looking mainly for lapsed Christians, so that my wife and I can make follow up visits to selected homes. This work too has borne fruit. One grandmother, who was excluded from membership of a Baptist church about thirty years ago and who has never darkened a church door since, now never misses our Sunday services.





3. My wife and I do as much visiting ourselves as we can fit in. We find that doors are open to receive us. People we visit often tell us of an

Top left: A street scene in Curitiba, Parana. *(photo A. S. Clement)*

Left: A Sunday School class meet in the Memorial Church at Curitiba, Parana. *(photo D. W. Doonan)*

Above: Framed in an archway of the abbey ruins at Curitiba there can be seen part of the modern city, above which towers a typical Parana pine. *(photo A. S. Clement)*

acquaintance who is ill or in need of prayer and so the circle widens. Indeed we already have more useful contacts than time allows us to follow up. This work of visiting has been almost entirely to non Christians; almost invariably we can read a few verses of scripture and offer prayer.

The first service

Then in December 1972 we began a Sunday School. From small beginnings it has now grown to a weekly attendance of fifteen to twenty five children, the record being thirty seven. Not one of these children comes from a Christian home. Their 'religious background' is nominal catholic, spiritualist, or none. The class of the juniors (the 11–13 age group) is particularly strong. The four teachers are young members of the First Church, while my wife is the leader of the school.

In April 1973 we began in our home a Sunday evening service for adults. We well remember that first evening, when we wondered if anybody at all would turn up. But throughout April, May, and June, we rarely had fewer than ten adults and sometimes fifteen to twenty, with many more on special occasions. The next three months, winter months in Brazil, were unusually cold and miserable, with seven consecutive Sundays of rain. Attendances dropped! During October and November attendances picked up again and ever since then, with rare exceptions, our large living room has been well filled, often uncomfortably so! Indeed on several Sundays we have had an overflow in our hall and dining room.

The exciting thing is that nearly all these people live nearby and very, very few of them are Christians. We are reaching people right outside the church.

Recently four of our young people received Christ. All four came from homes that have great problems and where there is no Christian influence whatever, so this is a glorious victory for the gospel. Two older ladies are seriously interested in church membership.

Because of our home being our church building and the consequent pressure on space, Curitiba's First Baptist Church (of which we are a "congregation", or daughter church) agreed to rent a house for us near by as a church building. In February this year a suitable house was found and at the time of writing (March) the house was being redecorated. We hope to hold the inaugural service in April, when the distinguished minister of the First Church, Pastor Marcilio Gomes Teixeira, will preach.

We have used no pressurized methods of evangelism, but have simply endeavoured to love people and to care for them in all their variety of human need. Throughout our visiting and contacts we have ministered in our suburb to the normal spate of pastoral needs and problems that any minister encounters, ranging from routine visiting of the sick and elderly to a large family whose father committed adultery with a teenage girl, and who had been in grave danger of being murdered by the girl's father and angry relatives, (a circumstance not uncommon here).

The varied ministry

We have ministered to the bewildered grief stricken parents of teenage girls driven to breakdown through drug taking. We have ministered to the dying and the bereaved, to the burdened and the sin sick. We have ministered to the family of a compulsive gambler, to alcoholics and to the mentally disturbed. We have ministered to aggressive Catholics, misguided spiritualists and those who prefer fortune telling and black magic to the Lord God.

Such is life in this superficially respectable, "well to do" suburb; whatever the outward appearances, the emotional and the spiritual needs remain the same. In fact, it is just like your town. What we are profoundly grateful for is that no front door has been closed against us or against Him who still offers Himself as the Way, the Truth and the Life.

After only eighteen months in this suburb, we are very aware of being right at the beginning of the task and of having hardly scratched the surface. But it has been clear to us from the beginning that this is where the Lord wants us to be. It has often been challenging, often uphill, often demanding all the patience we have, but at the same time immensely satisfying. The Lord has been active here and that is all that matters. With confidence we look to the future of this work because it is not ours, but His.

CURITIBA

The church that began on the jungle's edge

by **Pastor Mauro Serafim**

Rev. Mauro Serafim (left) with Rev. Avelino Ferreira. *(photo A. S. Clement*

MANY years ago the suburb of Curitiba today known as CAJURU was known as Boca do Mato, or Jungle's Edge.

During the days of the Curitiba Carnival in 1935, the organist with three other members of the First Baptist Church of Curitiba decided to go to the Jungle's Edge and hold an open air meeting. On the highest hill of the suburb hymns were sung, stories were told to the children and the gospel was preached; and the seed was sown and the seed was good.

So it was that the Schmidt family was reached by God's grace and their home became the official meeting place of a Sunday School. Their vision of a promising future resulted in the acquisition of a piece of land adjacent to their house, made possible through the cooperation of the believers such as Senhor Leocadio Costa. This property where the Cajuru church began is to be found today beside the Federal Highway linking Curitiba to Porto Alegre in the South and São Paulo to the North.

Life begins

On 26 May 1938, the suburb of Cajuru experienced great joy when it received the first Baptist Church, what was indeed to be the only church in the area for many years. The Pastor, although acting only as Moderator, was the young John Emilio Henck, who in the vigour of youth, caused the 'first love' which marks all young Christians and young churches, to throb with life. The Church began with 21 members and grew steadily to have over 300 members at one point of its history.

With the growth of the Church its buildings became small. Under a new Pastor, Paulo Gailit, a new phase in its ministry began. The church building was enlarged and Sunday School class rooms were added. The church which began as the result of a missionary spirit of a few believers was from the beginning a missionary church.

New preaching points and outstations were organized in other suburbs of Curitiba such as Capão de Imbuia, Bacacheri, and Novas Officinas, and in the neighbouring town of Rio Branco. Three of these outstations are today Baptist churches. The Cajuru church used the medium of radio to spread the gospel. Under the guidance of the pastor's son a radio programme carried the Good News to the whole state of Parana and into the neighbouring state of Santa Catarina. Here a church resulted directly from the programme in the area of Taquaral.

As the church continued to grow so the need for a larger building became obvious. The old property was disappropriated by the Council and a new piece of land was acquired. Under the dynamic leadership of Pastor Gailit a huge building

was erected which is still the largest Baptist Church building in Curitiba. Later other pastors carried on the ministry at Cajuru, notably Pastor Horst Treumann and latterly Mauro Serafim.

Today the daughter churches of Bacacheri and Capão de Imbuia are strong churches each reaching out into other suburbs of Curitiba under their own pastors, exactly as their "mother" had done. Pastor Horst Treumann at Bacacheri and pastor Samuel Lagos Mallo at Capão de Imbuia, both naturalized Brazilians, carry on the evangelism begun by the Cajuru church. But Cajuru continues untiring in its own outreach. Under Mauro Serafim the church has outstations in the suburbs of Novas Oficinas, Jardim das Americas and others. In the latter there already exists a church building and a worshipping community. Atuba and Taruma are other challenges to the Cajuru fellowship whose life has always been characterized by a missionary spirit.

An older suburb of Curitiba, Parana. *(photo A. S. Clement)*

"Blessed are the feet of those who carry the good tidings, who announce Salvation".

"thanks be to God, who giveth us the victory"

Robert Veysey de Carle Thompson, O.B.E.

Veysey Thompson was a child of keen Christian parents. He was educated at Dulwich College where his father was Art Master, and proceeded immediately after short army service to Regent's Park College, London.

During the first ten years of his Congo service he was linked with W. B. Frame (1896–1937) and because of this stood close to the earlier pioneers. From him Veysey learned not only to understand and speak with fluency the Kikongo language, but also to appreciate the traditions and culture of the people; an understanding of which is essential to the presentation of the Gospel. On the retirement of W. B. Frame in 1937 Veysey succeeded him in the leadership of the Kibentele church until 1944 when he was transferred to Ngombe Lutete (Wathen) where he remained until 1952.

During those years he was called to short periods of service of a different kind that were important in preparing him for a wider and more influential contribution to the service of all Protestant Missions in the whole of Congo. The first was his three year term as a member of the inter-mission staff of the Pastors' Training College (E.P.I.) at Kimpese. He also served for a while in the Congo Protestant Council Secretariat. Later he was elected unanimously to the office of General Secretary of that Council, a post that he filled with great credit until his retirement and return to England in 1961. His service to the British community in Kinshasa was recognized by the award of the O.B.E.

In 1971 he was elected an Honorary Member of the General Committee of the B.M.S. He died on 26 February, aged 74.

A reminder of the devastation left by the cyclone in Bangladesh in 1970. *(photo Associated Press)*

Frank Wells, recently returned from Bangladesh has seen that

Disaster means opportunity

Bangladesh, a country that has all too frequently been visited by disaster, is in several places proving that "disaster means opportunity". Actually the phrase is that of David Stockley, a B.M.S. missionary who has worked in the country since 1952. At present he and his wife, Joyce, are working as advisers to the Rangunia Thana Central Cooperative Association in South Bangladesh.

The Stockleys became associated with the Cooperative in 1967. In that year David Stockley was setting up the farm of the Leprosy Home and Hospital, Chandraghona. In the October of that year a disastrous flood covered the rice-growing area to the West of the Hospital. This is within the area covered by the Rangunia Co-operative today. Crops worth 1,800,000 takas (taka roughly 5p) were swamped. The normal answer to a catastrophe of this magnitude would have been to ask for and receive government relief, probably to the value of about 100,000 takas.

At this time, however, an ex-government officer, Mr. Mabubul Alam, who had been a high ranking officer in the Diplomatic Service, was living near the hospital. He persuaded the people not to ask for aid, but, by replanting their lands, to go for a much higher yield with new strains of rice. It was to David Stockley that Mr. Alam turned for the technical advice that would enable him to fulfil his promise to the people.

Providentially, David Stockley was no stranger to the high-yielding I.R.R.I. (International Rice Research Institute) Varieties of rice which had been developed in the Philippines, in fact, he had been growing these very I.R.R.I. types of rice on the farm, and was familiar with the new techniques required.

A third leader, Mr. Mantosh Das, a local businessman, threw in his lot with the new project. A gifted dramatist, Mr. Das bent his energies to popularizing the new techniques

through drama. He helped organize all the village primary co-operative societies.

Alam, Stockley and Das formed a leadership trio which has transformed the 134 square miles of the Rangunia Thana area, and indeed other areas of Bangladesh as well.

David Stockley, as the Technical Adviser, had to teach the villagers the new methods and convince them that the new methods were not only viable but highly profitable as well. This meant teaching in classes for farmers where the importance of the correct use of the proper fertilizers could be described, as well as new methods of planting. The Thana Development Centre, Rangunia, was used for teaching sessions, and the Central Cooperative, resulting from the need to administer the primary societies of the new project, was located there.

A village bard called Kobi, a type familiar in most Asian villages for his intoning of the classics or religious lyrics, was recruited to sing the virtues, not of long dead heroes, but I.R.R.I. rice, fertilizers such as uria phosphate and potash, and the importance of plant protection. Through these methods the new techniques took hold and the harvest was more than four times the value of the rice crop that had been lost by flood.

There could be no turning back now. The whole cultivation of the Rangunia Thana area was transformed, and it was through the Central Cooperative that new ideas spread to the villages in which the village Primary Cooperatives were formed. Imported fertilizers are bulk purchased from the Government and resold to the co-operators. Like all imports to Bangladesh, these are expensive, yet to grow the I.R.R.I. rice fertilizers are essential. To enable them to buy the uria, phosphate and potash, and seeds, the Cooperatives gave loans to the farmers, which were repaid from the bumper harvests.

Much of David Stockley's work in 1968 was devoted to the promotion of the new I.R.R.I. seeds. In 1969, the Central Cooperative invited David Stockley to become official adviser and to reside, not in Chandraghona but in Rangunia six miles to the west.

David Stockley was now responsible, not to the Baptist Union, but to Rangunia Central Co-operative, which consists almost entirely of Muslim farmers. David and Joyce would argue that they are not less but more committed to world mission because of the change they have made.

It is true that direct, traditional, confrontation type evangelism is inappropriate in the new situation to which they have been invited, for a specific task. But this does not mean that they duck opportunities of witness as they occur. Nevertheless most of their work in agricultural extension takes them into Muslim villages where their time is taken up in explaining the I.R.R.I. programme, improved vegetable culture, and the introduction of breed poultry, in fact, all matters relating to, life.

Believing that all life is the concern of God, the Stockleys rightly hold that village uplift is also part of the good news they have to proclaim.

One disaster had led to a new opportunity in the Rangunia area; in 1970 a more fearsome tragedy overtook the southern districts of the country. In November a tidal bore swept inland and devastated the offshore islands and much of the Noakhalli District. Once more, Mr. Mubabul Alam, Mr. Monotosh Das and the Stockleys were in the field. Noakhalli lies about 100 miles North of Rangunia. Travelling by land rover (a gift of Operation Agri), they were in the fore-front of the relief workers. A devastated, muddy plain met their eyes, littered with the corpses of animals and human beings. Over 500,000 people had died, whole villages perished.

For the survivors the message was the same as Rangunia cultivators had heard. "The answer to this problem lies with you. Use the fertilizers, plant the high yielding varieties of rice, other crops and vegetables, and restore your stricken countryside". Again classes were held for local leaders and shocked farmers persuaded to form village cooperatives.

At the right moment, men were available to head the new Cooperative Societies. A chartered accountant, on leave in the area, was one, an employee of a High Commission was another; they stayed in the District and became the secretaries of Cooperatives. Today the Noakhalli District produces more abundantly than other Districts of Bangladesh. Once more disaster had been God's opportunity.

David Stockley standing by the land rover on the farm at Chandraghona, Bangladesh.

A further more horrible blow was to follow. In March of 1971, after rejecting the request of the Bengalis for a greater share in the administration of the country, the Pakistan Army "cracked down" on the defenceless populace. On 26 March, a Bengali Government in exile declared Bangladesh to be an independent state. For nine months the people of Bangladesh suffered a cruel and protracted agony. The fact that the B.M.S. missionaries stayed with the Bengalis will always be remembered.

For most of the emergency, the Stockleys were in Rangunia. Travel was not easy at this time, but the fact that they were with the people doing all they could to help them won for them the confidence of local people which could not have been built up in a decade. Once the country was liberated again, the work of extension work was taken to the surrounding villages.

Operation Agri had provided four incubators heated by kerosene for village use. With these machines the Stockleys helped Mr. Das begin his chicken project. Improved types of birds, White Leghorns, Rhode Island Reds and a cross between these two were propagated and "deep litter" hen houses built with local materials. Local villagers in Colonypana built similar hen houses and took the birds. The scheme is already showing a profit.

Joyce Stockley is also assisting the Central Cooperative. A trained nurse, Joyce works among the women and teaches them home science, public health, and the rudiments of Cooperation. She is also the meeting point for twelve lady managers of the newly-formed women's cooperatives, as they begin their co-operative activities and business. This meeting and lobbying is still necessary for women in Bangladesh, which is a man orientated society.

Where will all this lead? Rangunia long ago changed from a rice deficient to a rice surplus area. Mr. Mabubul Alam is now the vice-chairman of the Bangladesh Academy for Rural Development at Comilla (a widely influential Institution), but still a frequent visitor to Rangunia, Mr. Das is chairman of the Chittagong Federation of Thana Central Cooperative Association, and a Director of the National Federation, but still Adviser to Rangunia, and living next door to the Stockleys in Rangunia. David Stockley is invited by government to visit and help to train students in all colleges in the country, whose students are involved with the Grow More Food Campaigns.

David and Joyce tour extensively and co-operate with all agencies at work in Bangladesh which promote agriculture such as C.O.R.R. (Christian Organization for Relief and Rehabilitation), C.C.D.B. (Christian Council for Development of Bangladesh), Mennonite Relief and Lutheran World Service.

In supporting the Stockleys, B.M.S. and Operation Agri are making a significant contribution to the building of a nation.

"BRAZILIAN NEIGHBOURS"

a pack of — Photographs
Maps
Information sheets
on BRAZIL

the country, and its people, with special reference to the life of Baptists in Parana and the work being undertaken by B.M.S. missionaries.

The pack is especially suitable for teachers and children using the **"Partners in Learning"** syllabus theme on Latin America (July 1974); or as resource material for any series of lessons featuring Baptist work in Brazil.

The pack is now available and may be ordered from B.M.S. Young People's Department, price 50p (including postage).

The story of the spread of the gospel, through the witness of B.M.S. missionaries working with the Christian church overseas, is told in the Annual Report of the Baptist Missionary Society entitled

LET LIGHT SHINE

(2 Corinthians 4: 6)

Copies of the Report, price 15p, including postage, are now available through the

Publications Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

Missionary Record

Arrivals

7 March. Mr. and Mrs. G. I. Pitkethly and two children from Kimpese, Zaire.
23 March. Rev. F. S. and Mrs. Vaughan and family from Francisco Beltrao, Brazil.

Departures

12 March. Miss C. Farrer for Pimu, Zaire.
25 March. Mr. and Mrs. J. Mellor and family for Tondo, Zaire.

Death

28 March. Mrs. Clara Ethel French (widow of Rev. W. E. French), aged 87, (B.M.S. India 1913–1950).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(5th March, 1974 to 28th March, 1974)
General Work: Anon. (O.A.P., Cardiff) £10.00; Anon., £7.00; Anon., £4.00.
Relief Work: Anon., £2.00.

LEGACIES

	£
Miss A. Anderson	203.00
Mrs. E. Bamford	1,016.66
Miss C. J. Cook	564.51
Mrs. G. O. Dingle	375.00
Mrs. M. M. Dodd	100.00
Miss F. Goodwyn	1,439.00
W. Hawkes	5.00
Mrs. E. B. Humphreys	2,291.47
B. R. Mills	198.93
E. K. Monkley	150.00
R. M. M. Pretlove	15.00
Miss O. G. Pye-Smith	1,500.00
Miss A. M. Robinson	136.30
Mrs. Roderick	100.00
Miss E. R. Smith	521.09
William Thomas	896.54
Miss D. M. Timmins	150.00
Mr. C. Wilsher	690.60
Miss D. M. Woodman	500.00

In the Missionary Record column each month we publish the names of missionaries travelling to and from the British Isles for furlough. The cost of all this travel is increasing and has to be met from the budget of the Baptist Missionary Society.

This is just a small part of the financial responsibility which the B.M.S. accepts for all of its missionaries from the day they are appointed. Contributions to the General Fund are therefore a direct gift to missionaries working in our name overseas. Such gifts are needed regularly now.

A way of planning a gift for the future is by making provision for the Society in your will. The Legacies column published each month is an indication of the number of people who make this thoughtful preparation.

BAPTIST TIMES

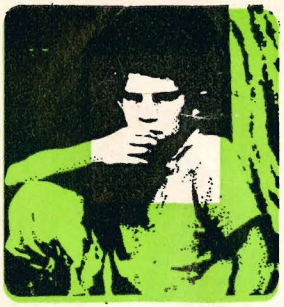
You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.



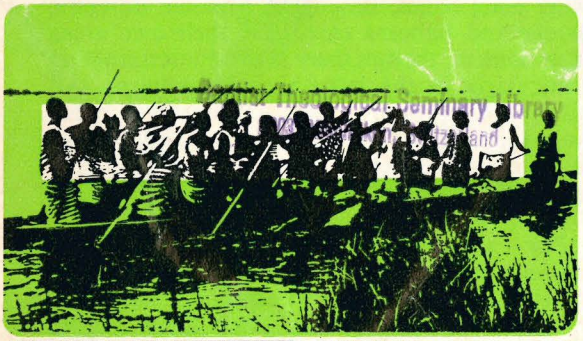
Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

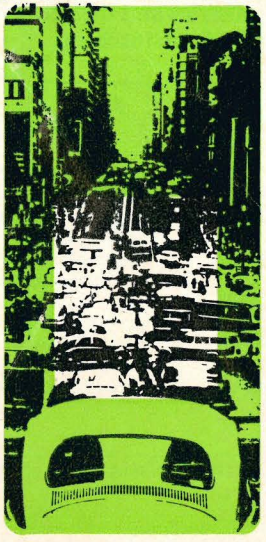
MISSIONARY HERALD

3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JULY 1974





Introducing the MIDDLE RIVER REGION of Zaire

IN December, 1972, the three daughter churches of the B.M.S. in Zaire united to form the Baptist Community of the River Zaire (CBFZ). The CBFZ is divided into four administrative regions: Upper River, Middle River, Kinshasa and Lower River.

The Middle River Region is the second largest (much larger than Wales), and lies between Kinshasa, the capital of Zaire, and Mbandaka, an important river port astride the equator. (See Map 1.) It is in an area of low hills and swampy plains, shaped rather like a right-angled triangle with the mighty River Zaire as hypotenuse.

Mai Ndombe, the largest lake on its eastern edge, was once a vast inland sea covering much of the Zaire basin. Scrubby grassland with scattered patches of forest in the south gives way to dense, tall treed equatorial forest in the north of the area.

The climate is hot all the year round with average daily temperatures around 80°F. Humidity is high and enervating much of the time. (Even for the Zairians!) In most of the area there is a short dry season in January and February, and a longer dry season from mid-May to mid-September.

Rainwater, collected in drums, and used for drinking and cooking, finishes, and those who do not want to use river water have to find springs which have not dried up. Most of the rains come in short, heavy storms and it is difficult to believe that the area gets twice as much rain as most parts of England.

Compared with the other three regions of the CBFZ, the Middle River is sparsely populated and underdeveloped. Such wealth as there is comes mainly from trading and providing Kinshasa and Mbandaka with fish and other food. There are some plantations (coffee, cocoa, rubber) in the Tondo and Lukolela districts, and a few sawmills.

Roads are few and as none are yet asphalted, they are quickly eroded in the rains. The main arteries of transport are the rivers and lakes, especially the Zaire River, along which large passenger and cargo boats ply a regular traffic. Hundreds of canoes line the banks of the main riverine villages.

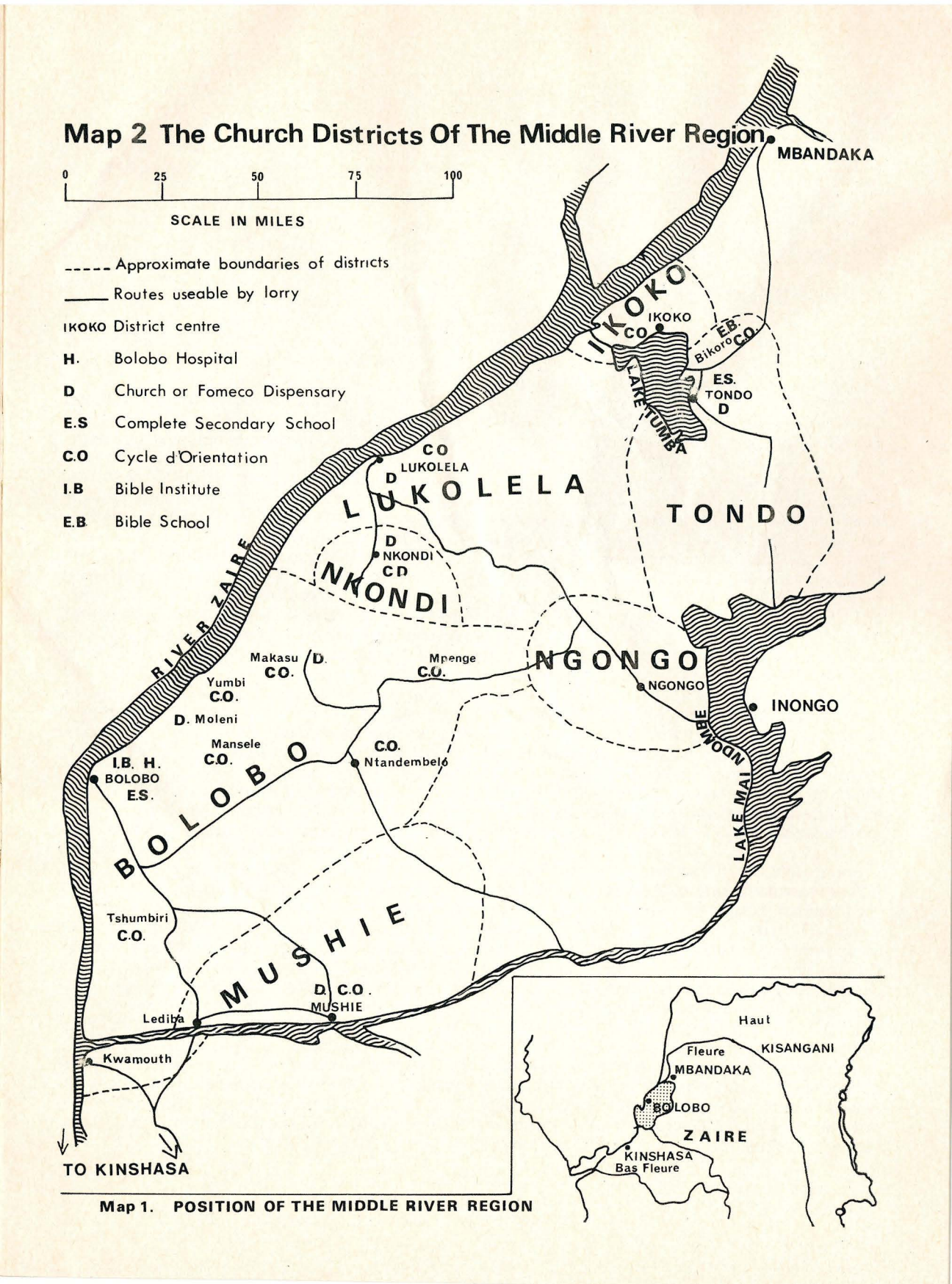
The Middle River is a region of several hundreds of small villages. Mushie (14,000) and Bolobo (12,000) are small towns, and Yumbi and Lukolela have several thousand inhabitants. One can count on one's fingers the number of other villages with more than a thousand inhabitants.

No one tribe is dominant in the region. The Banunu, the first tribe to be converted in large numbers, live close to the River Zaire between Bolobo and Lukolela. Around Lake Tumba are the Ntomba branch of the Lokonda tribe. The other main tribes, Basengele, Mpama, Batende, Bateke and Baboma each have their own areas of settlement, though there is some intermingling particularly in the large riverside villages. All tribes still proudly speak their own tribal language though Lingala, the common language of the region as well as along the River Zaire, is taking over among the young.

For some years now large numbers, particularly of young people, have left the region to settle in Mbandaka and especially Kinshasa, in search of employment, since there are no industries and therefore few jobs for the educated, apart from teaching.

GLOSSARY

CBFZ	Communauté Baptiste du Fleuve Zaire Baptist Community of the River Zaire
CBMF	Communauté Baptiste du Moyen Fleuve Baptist Community of the Middle River
CO	Cycle d'Orientation The first two years of secondary education
ETEK	Ecole de Théologie Evangélique à Kinshasa School of Protestant Theology Kinshasa
FOMECO	Fonds Médical de Co-ordination Foundation to assist Medical Work
USAID	United States Aid



Map 1. POSITION OF THE MIDDLE RIVER REGION

Country and Church become independent

In **June, 1884**, the famous B.M.S. missionary, **George Grenfell**, completed the construction of the boat, Peace, at Kinshasa. The next month he made his first journey up the River Zaire to Lukolela over two hundred miles away, where the following year the first mission station up river from Kinshasa was founded.

Three years later, Grenfell founded the station at Bolobo, about eighty miles closer to Kinshasa. The work in the Lake Tumba region was begun by the American Baptists, who built a station at Ikoko in the late 1880's which, because of periodic flooding, was later abandoned in favour of Tondo. Tondo, together with another American Baptist station at Tshumbiri, was transferred to the B.M.S. at the beginning of this century.

After the first years with few converts, the missionary work, centred on these four stations, gradually won many to faith in Christ. The pioneer missionaries undertook many a long trek to the interior preaching the gospel, teaching inquirers and dispensing elementary medical help.

Some, like A. E. Scrivener, played an important part at the turn of the century publicizing the "rubber atrocities". In the area of the Basengele tribe, agents of concessionnaire companies exploiting rubber and ivory in the Congo Free State, tortured and chained the people, burned villages and demanded excessive taxes in rubber in a frenzied attempt to "get rich quick".

Capable indigenous converts who showed a good understanding of the Christian faith were placed in strategic villages as catechists to carry on evangelism and teaching under the supervision of missionary pastors. This pattern continued for many years. Despite the B.M.S. joining with the American Baptists and the Swedish Covenant Church in founding the pastors' school at Kimpese in 1909, the number of theologically trained Zairian pastors in the Middle River Region was very small.

The evangelistic and pastoral work of the Church became increasingly the responsibility of the Zairians, but until 1960 (Independence) this was under the close oversight of missionary pastors. Since Independence this has completely changed. All the seven district pastors in the Middle River area are Zairian, and indeed, there is only one missionary pastor in the whole region.

During the period of Belgian colonial rule, the B.M.S., along with other missions, greatly increased their educational and medical work. In the Middle River region, hospitals were built at Bolobo and Tondo, and primary schools on the mission stations and in important villages. This work was hindered until 1948 by the lack of government subsidies to Protestant schools. Since Independence, the educational work has greatly increased. Secondary Schools were founded at Bolobo in 1961 and Tondo in 1963, and since 1969 over a dozen *Cours d'Orientation* (first two years of secondary schooling) have been created.

Work in the hospitals has been frustrated by lack of doctors. For some years there has been no doctor at Tondo. The failure to find a missionary doctor for Bolobo hospital in 1972 has led to the convention whereby FOMECO, a para-state organization, has taken over the running of the hospital for ten years. During recent years there has been an increasing emphasis on medical work in the district, and six dispensaries have been set up in villages distant from Bolobo.

Shortly after Independence, in 1962, the three areas of B.M.S. work in Zaire became three autonomous Baptist communities; Upper Congo; Middle and Lower River; the Middle River Baptist Community (CBMF) comprising the mission districts of Bolobo, Tondo and Lukolela. Hours of discussion and negotiation were spent in efforts to unite these three communities before their unification in December 1972 under pressure from the *Eglise du Christ au Zaire* (the body uniting the Protestant denominations in Zaire).

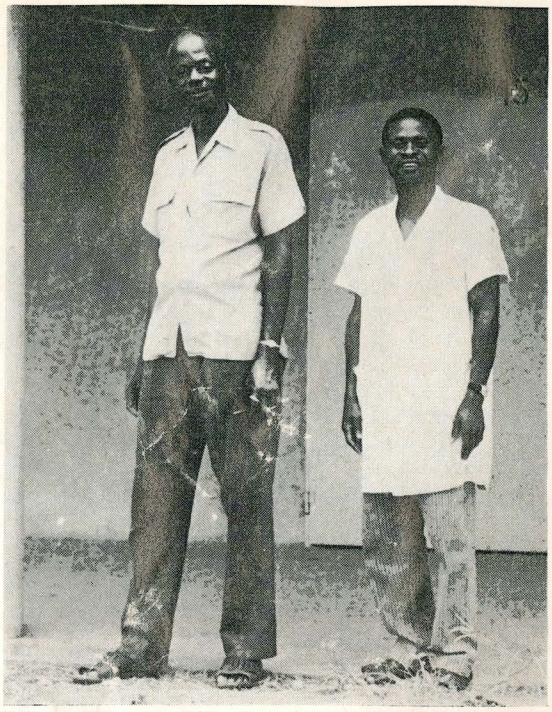
The administration had to be shared

Like the Baptist Union in Britain, the CBFZ has its General Secretary and Area Superintendents. The Superintendent of the Middle River region is Rev. Mompoko mo Ikombo, who studied at Kimpese and, for a year, at Bristol Baptist College. He is a pastor well experienced in church administration, as he was Secretary-General of the *Communauté Baptist du Moyen Fleuve* (CBMF) several years before the unification of the three communities. At that time his home and office were at Bikoro in the Tondo District.

The first General Assembly of the CBFZ in May 1973, decided, after much discussion, that the Secretariat of the Middle River region should be moved to Bolobo. There is no large town or obvious centre for the region, but Bolobo is already an important church centre (hospital, secondary school, Bible Institute) and has frequent communication by river and road, and daily radio contact with Kinshasa. Also the construction of the church air-strip at Bolobo has brought it only 1½ hours away from the capital.

Together with Pastor Mompoko in the Regional office are citizens Lotoy and Boyanga, former primary school headmasters who now supervise the education work in the part of the Middle River region which lies in Bandundu Province. From his office in Mbandaka, Citizen Nze fulfils the same function for the northern half of the Middle River Region which is in Equator Province. Also in the Bolobo office are Citizen Nganka in charge of Christian Education (Sunday Schools, youth activities), and Mama Bonkisa (Beryl Fox) in charge of Women's Work in the Bolobo district.

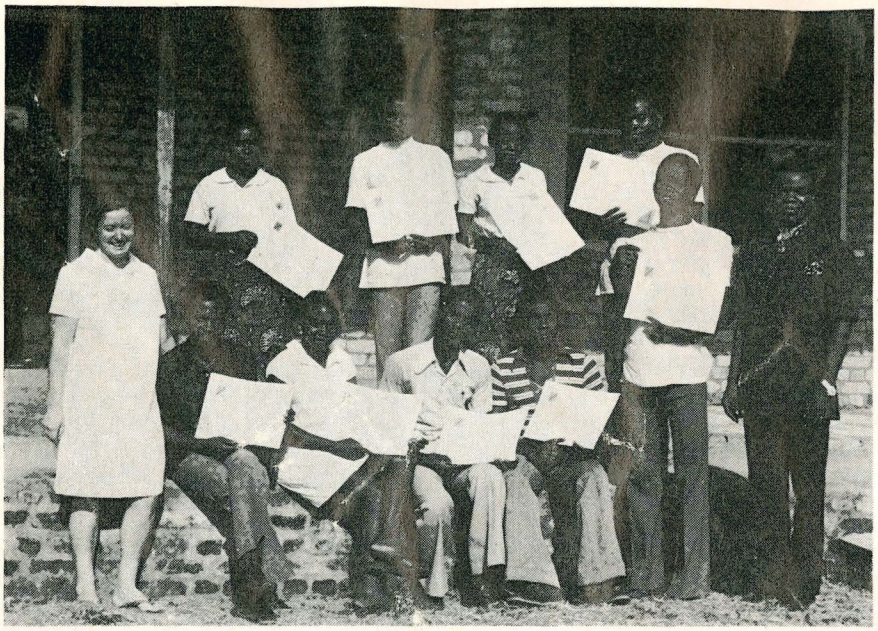
In recent years it has been found necessary to subdivide the former large districts of Tondo, Lukolela and Bolobo, which were too large to be supervised effectively by their district pastors. Intertribal and intervillage rivalry also led to the formation of four new districts; Mushie, Ngongo, Nkondi and Ikoko Bonginda in 1971. This process of subdivision is still continuing, e.g., the three parishes of the Bolobo districts have now become ten.



Citizen Basonya Mbacka, former hospital director, with Citizen Mokakali, pharmacist, Bolobo Hospital.

Each district is in charge of an experienced pastor, while each parish is supervised by a pastor, evangelist, or senior catechist. (See training of church workers.)

Church government is more Presbyterian than Baptist. The local village church decides little more than internal discipline of its members. Most questions and problems are dealt with by the Church Councils in the early months of the year at parish, then district, then regional levels. Recommendations and requests from the four regional councils go to the General Assembly of the CBFZ held in May. One example of the authority of the different councils must suffice: Parish Councils recommend new catechists, District Councils appoint them, the Regional Assembly places evangelists and the General Assembly places pastors.



Newly qualified nurses with Joan Parker and Dr. Miatudila, the hospital director.

You may have to walk miles for help

THE vast area of the Middle River Region is poorly served for medical help. Much of the population has many miles to travel when they would seek medical aid, in an area where villages are scattered, communications poor and public transport virtually non-existent.

Three State hospitals circle the area—at Mushie in the South, on the Kasai river; at Inongo in the East, across Lake Mai Ndombe; and at Bikoro in the North, on Lake Tumba. State dispensaries are run in many of the larger villages, but the nurses are given very little supervision, and there always seems to be a shortage of medicines.

B.M.S. established two hospitals in the Middle River Region, at Bolobo and Tondo, with a dispensary at Lukolela between the two. Lukolela is now one of the network of dispensaries attached to Bolobo hospital.

No doctor

The Hospital at Tondo was the first to fall victim to the lack of doctors offering for service with the B.M.S. For a number of years now, there has been no doctor there, and the work has been continued on dispensary lines by a team of missionary and Zairian nurses. An important aspect of the work now is the monthly visits into the surrounding villages, lasting several days, and combining evangelization with the medical work done.

It looked as if Bolobo would follow Tondo when, in 1972, there was no replacement for the doctor who was leaving. As well as the work of the hospital itself, there were six satellite dispensaries, scattered over a vast area, the school for auxiliary nurses had at last received official State recognition; and the first phase of the construction of new buildings had been completed. The opening ceremony was overshadowed by the fact that the whole future of the medical work there was so uncertain.

To safeguard the continuation of the medical work at Bolobo, an Agreement was

made between B.M.S. and FOMECO, a Zairian organization which runs one of the big hospitals in Kinshasa, whereby our hospital has been leased to FOMECO for a period of 10 years.

Two doctors

A year has now passed since the first FOMECO personnel arrived here and we became a "State" hospital. After a stormy (galeforce) beginning, things have now settled, and we can begin to assess the situation.

Two doctors are guaranteed, which means there is always one doctor here, most of the time, two.

Although there are still financial problems, the burden no longer has to be borne by the Church or Mission.

The number of personnel has increased, nursing staff, administrative staff and workmen, thus creating more jobs and sharing the work load.

How then does the Church fit into this situation? It would be easy to say that it is now a State hospital, and so we have no more part to play in the medical work here, but that is far from being true.

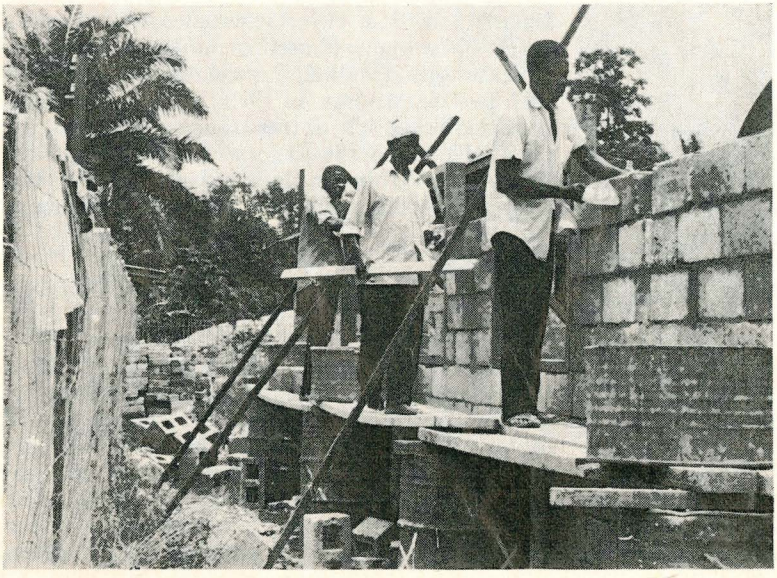
Chaplain

First, missionaries are still welcome to join in the work. At present there are two missionary nurses, who are concerned mainly with the teaching of the student nurses, but more would be welcome.

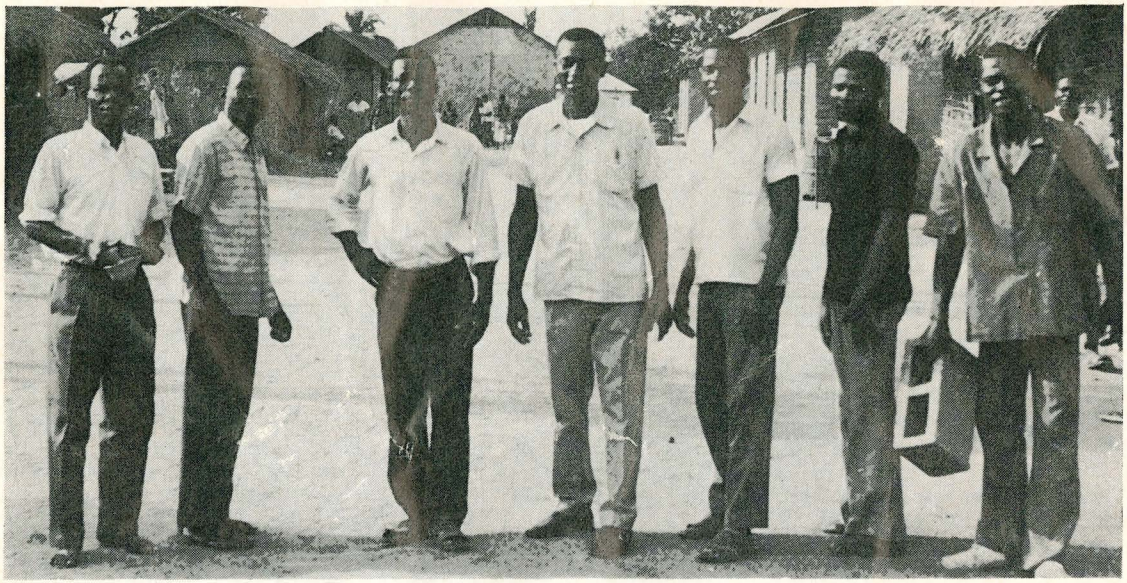
The church has appointed a chaplain, to minister to the spiritual needs of the patients. In his work of bedside evangelism, he also finds those who are in material need--shortage of food or money, especially those from a long way away, and can bring them help. He also has pastoral oversight of the hospital personnel, especially the students, and organizes monthly Bible Studies for them.

Chapel

In January of this year, work began on the building of a hospital chapel, situated in the centre of the hospital compound, between old and new buildings. The walls are now almost up to roof level, and we hope to be holding services in it by the time you are reading this issue of the Missionary Herald. Finally, there are still the Christian nurses, working now in a secular set-up, but who can still witness to the love and compassion of Christ in their daily work.



Building the hospital chapel at Bolobo.



Bible students at the Bible Camp (students' houses), Bolobo.

Church workers now receive training

Pastoral training within the CBFZ is at three levels:

(a) Theological school (entrance level four or six years secondary education), producing fully fledged "Pastors".

(b) Bible Institute (entrance level two years Secondary education), training "evangelists" i.e., village or parish pastors with slightly less responsibility.

(c) Bible School (entrance level six years primary schooling), training "supervisors" i.e., senior catechists in charge of a group of village churches.

The theological school of the CBFZ is at Yakusu in the Upper River, where the Middle River has at present seven students. Most of the older pastors in the Middle River were trained at the inner mission pastors' school in Kimpese. This has now moved to the capital to become ETEK (Ecole de Théologie Evangélique du Kinshasa), where three Middle River pastors recently completed their training.

The Middle River founded a Bible Institute at Lukolela in 1965. Three years later it was moved to Bolobo, where church members constructed a pleasant mud walled, thatched roofed building, with two classrooms. In 1973 this Bible Institute became the school for training evangelists for all the CBFZ and in the present First Year there are five students from the Upper River, two from the Lower River, as well as four Middle River men.

Team work

We are also proud that this year the Bible Institute has its first Zairian Director, Rev. Eboma Dweme, former chaplain to the Bolobo Secondary School, a wise, loving and humble pastor.

Besides Biblical, pastoral and general studies, all taught in French, the students (numbering about twenty over the last three years) are divided into teams for working in the seven

districts of Bolobo village for pastoral visiting, evangelism, morning prayers and Sunday School work. The students have often worked too in the hospital and military camp and teach inquirer's classes.

The Bible School was started at Bikoro in 1967 by Pastor Mompoko. At first the course was mainly a year's preparation for entry to the Bible Institute; but since then it has evolved a two year course of Biblical and general studies, mainly in Lingala, and practical church work, to equip senior catechists for their responsible work. Until recently most catechists had no special training, although they have an important job as part time village pastors, conducting worship, preaching, visiting and generally looking after the welfare of the church in their village. Now some of the brighter catechists are able to go to the Bikoro Bible School.

In recent years too; several short courses have been held in some of the Middle River parishes, bringing catechists together for a week of Bible studies and sessions on different aspects of their work.

The main aim of this is to encourage them in their work and refresh them spiritually, and hopefully give them some new preaching material.

Missionaries are closely involved in this pastoral training programme. Winnie Hadden and Roger Gray are at present teaching at the Yakusu Theological School. David and Mary Norkett are both full time teachers at the Bolobo Bible Institute where David Boydell, Paul Chandler, and Madeline Diver also give some lessons.

Missionaries have also helped run several of the short catechists' training weeks, but we are thankful to God that the direction of the training of church workers is now in Zairian hands, Citizen Ndondoboni at Yakusu, Rev. Eboma at Bolobo and Rev. Basengi at Bikoro. Please pray for them and their students.

Women value the Christian fellowship

"*Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus'.*" (John 12: 20–21.)

These words were read to Hazel Pilling and myself as we were being welcomed by the church in Ntandembelo. The Pastor read these words to us as words of welcome and carried on to say that these words were reiterated in the hearts of all the fellowship, that together with us, they might "see Jesus".

We had gone to Ntandembelo to hold a class for the women there. We had already taken two other classes, one in Yumbi (up river from Bolobo, a four hour canoe journey), and another in Bolobo itself. We had already enjoyed some real times of fellowship and as we were sitting there, being welcomed at Ntandembelo, we knew we were in for another good time of fellowship and learning together.

Mama Miliama, nurse to many missionary children, with Mama Ngalula, head of Women's Work for the Middle River Region.

There were thirty one women present in the class, three of whom had walked for two days with small babies on their backs, so that they could join the class. Our theme was "*Bomilatisa*

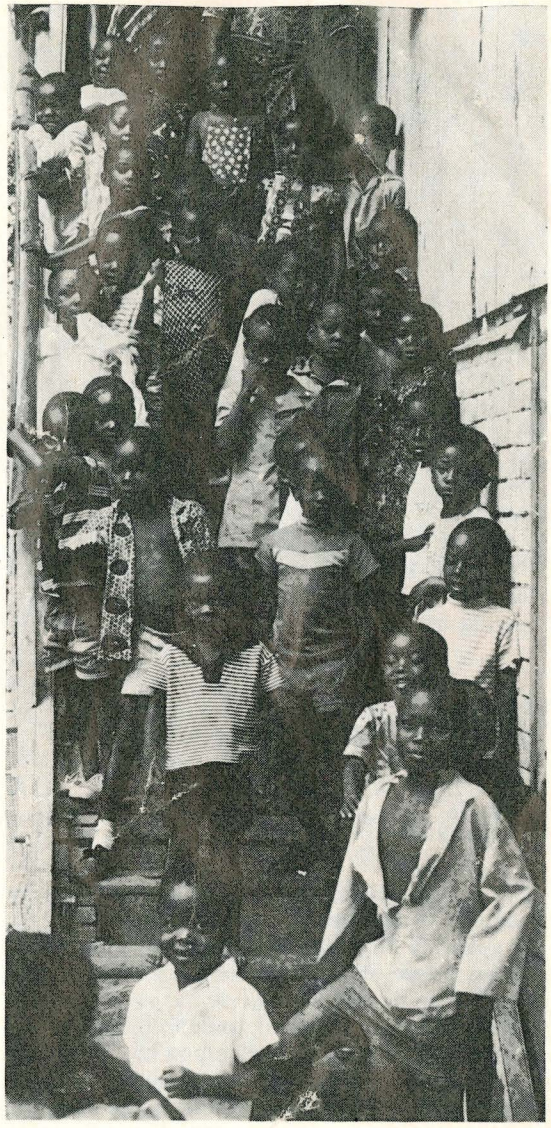
Bolingo", which means "Put on love", or "Clothe yourself with love". Our programme was varied. It included drinking tea and eating minkaties (a sticky doughnut ball, delicious) for breakfast at 6 a.m.; taking morning prayers; leading the class with lessons such as Bible Study, Child Care, Health Nutrition, singing, etc., and talking and generally "sharing fellowship" in the pastor's house, with the noise of a tropical storm going on outside.

My work, as you will see from this short account, is very interesting and rewarding. It is not only concerned with Bolobo, but with nine large centres around Bolobo. Up to now I have visited six of these centres, and been able to hold a class in three of them. My hope is that during this year I will be able to go to some of the other centres and to organize classes with them too.

All the ladies are so keen for classes in their village. At the recent district council meetings all the ladies who gave a report said, "We would like Mama Bonkisa to come and hold a class for us in our village". (Mama Bonkisa is the name which they have given to Beryl Fox.) Their desire to learn is astonishing, I never cease to be amazed to see the women after a very long, hard, hot working day, come into the class to learn to read and write, their eyes heavy with sleep from the burden of their daily work, yet their hearts and minds awake and alert to learn.

In general, the women make up the larger percentage of the church. Their giving too is regular. In many villages the ladies have a Caisse na Mawa—a poor fund, and with this they help the poor people within the village. Many villagers too have a garden (to us, more like a big field) where they grow kwanga and vegetables, etc., and then they sell them and give the money to the church, or put it into their fund to help the poor, or save it to buy cloth for their sewing class.

Each of the centres has its women's committee to organize any meetings or classes etc., and often the presidents of these committees will travel around the smaller villages of their area, mainly for evangelism, but also to see how their women's work is going on. One lady in particular, on her last voyage managed to visit twenty-one villages, holding services and preaching in most of them. Her name is Mama Ngayolo Ngani. She is a grand Christian and really does give all her time to the Lord.



The Nursery School on the steps of Grenfell's house, built 1900.

Please pray for the work with the women here in Bolobo district. Pray for the committees in the different areas too and especially for the presidents of the women's committees, that as they travel around, or as they stay in their own village, they may carry out their work in love, in wisdom, with the other women in their fellowship that they might all see Jesus.

Christian Churches share in education

EDUCATIONAL work in Zaire is divided into three main sectors: Protestant, Roman Catholic and State. Most of the education in Bolobo and Tondo areas is carried on by the churches; and this article is to give some idea of the work done by our Protestant schools.

PRIMARY EDUCATION

There are thirty complete six year primary schools run by the CBFZ in our area where teachers are paid by the State. There are just under 9,000 pupils in these schools. Many more schools do exist, and moves are being made to gain government recognition and subsidies for these also. This is only granted, in many cases, after the school has functioned for several years. The wages of teachers in these schools are provided by meagre church funds. There is a primary school in most of the villages of the interior, though often only a first and second year may exist; pupils have to go to another village to complete their primary education.

The medium of expression in the schools is Lingala at first, then French in the upper classes. Many of the staff are untrained and may only have completed primary schooling themselves. The Government is at present taking measures, however, to replace untrained staff. In the Bolobo Secondary School a special one year course exists for experienced, but unqualified primary teachers who may thus qualify for government recognition.

In the Bolobo area, out of a total of 153 primary school teachers, there are only eight women — and even infants' reception classes are normally taught by men.

Buildings are often a problem and mud and thatch classrooms are normally erected in the villages, by parents of the pupils. During the past year, in the Bolobo area, fourteen permanent home made brick buildings, with tin roofs, have been erected as well, much of the work having been done by the teachers and pupils themselves.

Many teachers are doing excellent work, in face of obstacles inconceivable in European schools: often antiquated teaching methods, very large classes, and sometimes a complete lack of classroom furniture, the children sitting on logs hewn from the forest.

SECONDARY EDUCATION

There are secondary schools at Mbandaka and Inongo, and some of our young people attend schools in these centres or at Kinshasa. The only complete secondary schools offering a full six year course in the entire Middle River region are our own schools at Tondo and Bolobo.

In many villages of the interior, however, there exist "*Cycles d'Orientation*" (C.O.'s), which offer secondary education at first and second year level, after which pupils hope to transfer to Bolobo or Tondo. Due to the lack of space, the majority are disappointed. This means of course that they have no possibility of continuing their education.

There are 2,150 students in Protestant secondary education, of whom 86% are boys. Almost all of the girls are in the C.O.'s, since many are married by the time they reach third year. In Bolobo there are no girls in the sixth form, only one girl amongst fifty fifth formers, and four amongst over ninety fourth formers.

There are many Roman Catholics as well as Protestants in our Secondary schools, although following the practice in all sectors, pupils from Protestant schools usually have preference in third year entry. The great majority of our pupils are nominal Christians, though many, as in Britain, are going through a rebellious stage. In the classroom situation, however, one can assume an interest in spiritual matters and a certain amount of Christian belief in all.

Many pupils at Bolobo and Tondo may live as far as 200 miles from home and have to take casual work to support themselves at school, and may well only go home once, or maybe twice in the year.

Although, as has already been mentioned, places from third year secondary upwards are severely limited, the pupil does have a certain amount

of choice in the course he follows. He can follow an academic course up to sixth form level culminating in a State Diploma, which could lead to university entrance. As this course is very demanding, weak pupils must be eliminated and many pupils never reach the sixth forms.

Other courses available include an agricultural section in Bolobo, a nursing course at the Bolobo Hospital, and the one year teaching course already mentioned. Even in these vocational courses however, the approach tends to be very theoretical and over academic, and in all courses there is a great need for competent teachers, and missionaries and volunteers are still needed to help.

More qualified Zairians are leaving the universities but many are reluctant to come to work in the interior. Such is the staffing situation that our own sixth formers, if they obtain a State Diploma (roughly equivalent to 'A' Level) often teach for two or more years in the lower forms of the Secondary School while awaiting university entrance and make a very valuable contribution.

The government has recently been taking steps to rationalize the educational system, which has suffered in the past from being divided into sectors, (e.g. Protestant, Roman Catholic and State), and there is now talk at government level of a widespread reform of the educational system.

Schools are still being opened in all parts of the Republic and more and more young people are now able to receive secondary education. The Church of Christ is very much involved in this expansion, as we seek not only to educate the leaders of tomorrow, but also to seek to bring them to a full understanding of the Gospel of Jesus Christ.

A headmaster builds his school

ALL the important visitors to the Tondo secondary school had enjoyed a good meal of goat and fish, with rice or manioc, at tables set out under spreading trees which effectively protected the guests from the fierce midday sun. As they ate, the secondary school pupils had marched past, singing at the top of their voices, and could now be heard chanting and drumming in the distance.

At half past two the visitors made their way, in a slightly straggling procession, through the mission compound towards the new school building. It was was easy to see that people of all kinds were present on this special occasion.

First came the representative of the regional commissaire, the principal administrator of the whole area, for all the State officials were proud of this achievement under the new political regime. Then came the educational personalities, inspectors of schools and neighbouring headmasters and teachers (and Bolobo counts as a neighbouring school even if it is 160 miles away as the crow flies and twice that distance by river boat and Landrover). Mingling with them were church leaders, including the General Secretary of our own community who had come specially from Kinshasa.

But the real personality, the man everyone wanted to see and hear, was the Tondo headmaster, Citizen Mompongo. So the guests settled themselves under the shelter of palm branches erected in front of the school building. Pupils and villagers, standing in a tight circle, resolutely disregarded the sun blazing down on them. After some preliminary singing and dancing, introductions of visitors and a brief prayer, headmaster Mompongo stepped on to the shallow platform in the centre of the ring of spectators and began his report on the construction of the new school building.

When the school was founded in 1963 it worked in borrowed buildings, but when Citizen Mompongo became headmaster in 1965, on his return from the United States with a degree in science, he determined to begin work on a new permanent building, big enough to accommodate the school when it developed to maturity.

An available site on the mission compound lay on a slope and was covered with trees and

tangled bushes, so the first major job was to clear the forest and dig out a level site. Then the work of construction could begin digging and laying foundations, making concrete blocks and putting them in place so that the walls began to rise.

How could the money be found for such an enterprise? No grants were forthcoming from the education department, no large offerings from an impoverished church. The battle of fund raising began. On the home front appeals were made to church members and many interested friends, while the parents of all pupils were required to give a certain amount each year.

On the overseas front help was obtained from Mompongo's friends and colleagues at Washington State University, who formed a special committee to raise and send funds, and more recently help was given by USAID. But it was a continual struggle and Mompongo never knew what resources would be available. In fact, work stopped once for a whole year when there was no more money. But Mompongo and his helpers never lost heart and were convinced that, in spite of difficulties, the work would one day be finished.

The walls began to rise and the form of the ambitious building could be seen—an E shaped structure which would contain eleven classrooms, a library, a laboratory, an auditorium and a music room as well as the headmaster's office and a staff room. Local masons were hired and later carpenters were needed to make the roof trusses, but a great deal of the heavy manual work was done by pupils and teachers, by church members and by the local village people. These voluntary workers cleared the site, transported stones, made concrete blocks.

So the building rose, the skilled and the unskilled working together. Walls were finished, roof timbers erected, and then corrugated roofing sheets nailed down, the last of them just two days before the opening ceremony. The bare statement of fact gives little indication of the struggle against difficulties, of the dynamism of the headmaster—a lesser man would have abandoned the project long ago.

Continually appealing for money, continually chasing supplies of building materials, continually chivying and encouraging workers of all kinds, this would seem a full time job; yet he has combined it with running an expanding school and teaching almost as many classes as an ordinary full time teacher. On Friday, 25 January, 1974, he saw the realization of the first part of his dream—the official opening of the new building in which the Tondo school can function more efficiently and more pleasantly.

So after the headmaster's report and speeches of congratulation and good wishes by several visitors, everyone moved over to the main doorway, where the representative of the regional commissaire cut the white ribbon and was the first to enter the building, now well and truly opened.

The crowd swarmed after him through the corridors, peering into classrooms, imagining what it will be like when the job is really finished. For there is still so much to do: doors and windows to be bought and fitted, walls to be plastered, ceiling board to be obtained and put up, and, most urgent need of all, desks to be made so that pupils no longer have to bring their own stool to school or sit squashed tightly together. All this will need not only a great deal more effort but also a great deal more money, in fact almost as much as has been spent on constructing the shell of the building.

Citizen Mompongo cannot yet rest from his labours, nor can his helpers. But the school building stands there, an impressive witness to his vision and energy, and is already being used by hundreds of boys and girls, the pupils whose welfare and education Mompongo has always had in mind.

Those who have shared in the preparation of this issue of the Missionary Herald are:

Rev. Mompoko-Mo-Ikombo, Superintendent

Citizen Nze, **Citizen Lotoi** } **Area Education Supervisors**

Rev. Ngando, Tondo district pastor

Barbara Diaper
Joan Parker
David Norkett
David Boydell
Beryl Fox
} **Bolobo missionaries**

John Sassaman, American Peace Corps Volunteer, Bolobo

Rev. Mompoko, Superintendent of the Middle River, welcoming Rev. Mfwilwakanda, General Secretary, to Bolobo.

The villages need pastors

The Regional Assembly of the Middle River for 1974 took place at Bolobo in March. Here is part of Pastor Mompoko's report:

We thank God our father for the opportunity he gives us today and give grateful thanks for peace in the Zaire Republic.

Last year (1973) we had two important meetings in Kinshasa: (a) The General Assembly of the CBFZ in May, (b) The Executive Committee in November. The General Assembly confirmed the creation of the CBFZ, elected its officers, and voted that the administration centres of each region be moved to more suitable places. The Middle River Superintendent's offices have been moved to Bolobo.

Here in Bolobo we started our Secretariat office with great difficulty because of lack of decent buildings and suitable furniture. We are preparing the old building and have bought some pieces of furniture. We desperately need a good building because the wooden one in which we work is very, very old and much of it is rotten.

It is rather difficult here regarding correspondence, and meeting with the state authorities, because our centres are very far away in Bandundu, Inongo and Mushie. Letters have to go via Kinshasa and take several weeks.

Journeys also are rather difficult, since there are not many private lorries here, and the Church vehicles are not in good condition. Also the river boats are often up to two weeks late and upset plans. However, I have managed journeys to the Tondo, Ikoko, Lukolela, Mushie and Bolobo regions, in order to see the educational work and also to help sort out several problems.

We were happy to see that there are many inquirers among the children in the Bateke area, since the Church was not very strong there. It was also good to see the lively fellowship among the Batende, and how many villages have managed to build nice churches of mud brick with tin roofs. There is a need among the outlying villages to see their district pastors more often; to talk to them and tell them of their needs.

Slow growth in agricultural knowledge

THE revolution in Bolobo takes on many forms, from chanting shouting to pious reflection. What the revolution is and where it is going we do not always know. However, being that we are here we are part of it.

Development in agriculture is not an easy task. It is not simply changing the methods of agriculture. It is not simply the introduction of new varieties of seed or new breeds of livestock. It is not simply the teaching of a classroom of students. It is much more. Anyone in agriculture must face the problems of the land and climate, management problems, transportation and marketing problems and problems of financial investment. An understanding of these problems must be preliminary to the development of agriculture.

We hope that in Bolobo the agriculture centre associated with the mission will stimulate and guide the development of agriculture in the area. This will take many years and much hard work.

Building up

This year at Bolobo's Farm School has been a year of construction. There has been the addition of a new chicken coup as well as the completion of fencing for our sheep. Student housing is presently being built and a water system will be installed within the next few months. We now have twenty acres of land in cultivation and hope to double that amount this coming year.

In the way of achieving our goals we have established a two year course of study with emphasis on the practical application. Classroom instruction will also be given when necessary. Emphasis will be on crop management and poultry raising. This next year our extension programme will begin. This will offer continuing education for students after they have begun their own work, as well as advice to the general public. We are also hoping to establish a work programme to help finance our students in poultry raising.

This next school year our farm school will be properly established after this year of construction and organization, and maybe, with a little help from our friends we will get agriculture moving.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (29th March, 1974, to 3rd May, 1974)

General Work: Anon. (O.A.P.) £2.00; Anon. £6.00; Anon. £5.00; Anon. £1.00; Anon. (R.B.) £1.00; Anon. (Prove Me) £5.00; Anon. (O.A.P. Cardiff) £10.00; Anon. (Dinas) £25.00.

Medical Work: Anon. £5.00; Anon. (Edinburgh M.C.) £2.00.

Relief Work: Anon. (R.P.) £1.00.

LEGACIES

	£
Miss D. M. Burnett	100.00
Mrs. D. Campion	45.55
Mr. F. J. Catliff	406.76
Annie S. Clark	100.00
Miss S. G. Cunliff	5,000.00
Mrs. P. A. Davies	20.00
Mrs. G. O. Dingle	225.00
Mr. L. A. Freeman	50.00
Mr. H. W. Garman	100.00
Miss F. Goodwyn	9.94
Mrs. E. Hudson	25.00
Mrs. E. M. Lacy	25.00
Rev. E. J. Roberts	100.00
Miss A. M. Robinson	136.30
Miss E. G. Robson	100.00
Mrs. Roderick	100.00
Mr. A. G. Rumbold	200.00
Mr. J. E. Wilkinson	500.00

Missionary Record

Arrivals

5 April. Miss C. Whitmee from Balangir, India.

16 April. Miss M. White from Bogra, Bangladesh.

19 April. Mr. and Mrs. B. Windsor and family from Calcutta, India.

23 April. Miss E. N. Gill from Kimpese, Zaire.

25 April. Mr. and Mrs. A. P. Taylor from Ludhiana, India.

26 April. Miss P. D. James from Cuttack, India.

Departures

8 April. Miss G. J. McKenzie for Scripture Union, Kinshasa, Zaire.

22 April. Miss S. James for Kinshasa, Zaire.

3 May. Miss G. S. Evans for Kinshasa, Zaire.

Birth

9 April. In Francisco Beltrao, Brazil, to Rev. and Mrs. John Furmage, a daughter, Joy Mary.

The B.M.S. acknowledges with gratitude the gift of £80 in memory of Mr. A. E. Cleverly of Southfields, London.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

There is room for more missionaries

Are missionaries still needed in the Middle River Region? "YES". Last year the Middle River Council asked for two pastors, one women's worker, a nurse and six teachers. This year the list is longer and there is an urgent need for a pastor and his wife to replace David and Mary Norkett at the Bolobo Bible Institute during their year's furlough.

However there will almost certainly be fewer missionaries in the Middle River in 1974/75 than in 1971/72. This was the peak year for numbers when there were about fifteen in Bolobo, more than half of whom had been in Zaire over six years. Of the B.M.S. missionaries at present working in the Middle River (ten at Bolobo, and three at Tondo) only three have been here more than six years.

Since Independence most missionaries have been involved in teaching either at Secondary, Bible or Nursing school, though many have also shared in more direct church work; evangelistic journeys, catechists school, leading Sunday services, sitting on church committees, delegates at church councils etc.

Now several missionaries are considering whether they should not leave full-time teaching to qualified Zairians and be more footloose like the missionaries of old, on "journeyings oft" helping with the pastoral and evangelistic work of the church. One or two missionaries are also wondering whether they need to be based just in Bolobo and Tondo. The two Missionary centres of the Middle River in recent years. Particularly at Bolobo one can feel that one is living in a "white" colony divorced from African village life.

With the accent on "authenticity" and Africanization in all areas of Zairian life, we can be thankful that the Gospel and Church of Jesus Christ is firmly rooted in Zairian soil and by God's grace will grow in depth and quality under Zairian leadership.

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

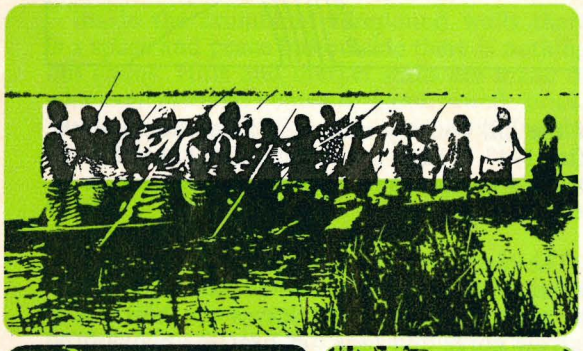
MISSIONARY HERALD

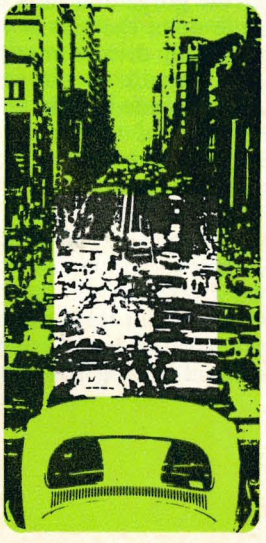
3p

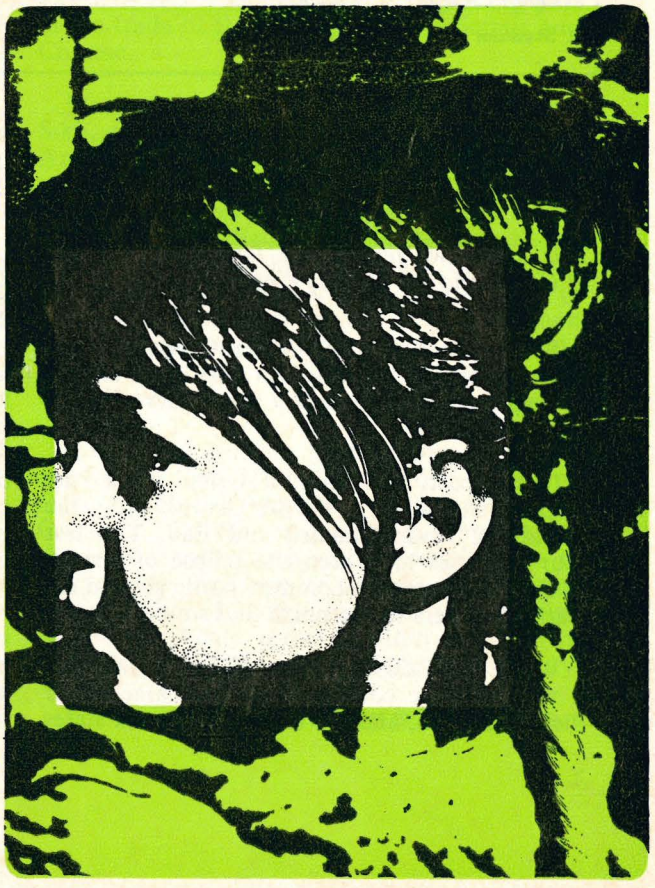
Baptist Theological Seminary Library
Bäch Rüschlikon, Switzerland

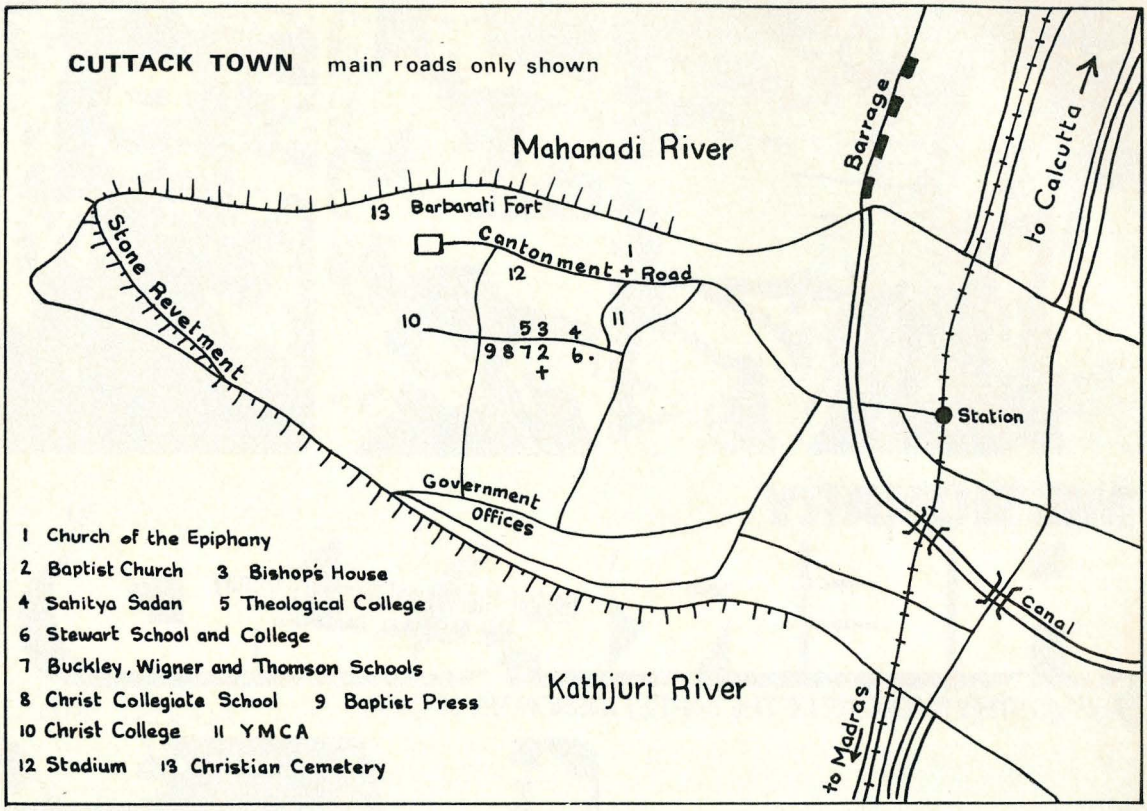
THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1974









CUTTACK

This month we feature the former capital city of Orissa and the place of Christian witness.

To most people, even in India, Orissa is an unknown quantity. Yet it has an area equal to that of England and Wales and a population of about nineteen million.

In the past, the kings of Orissa ruled vast empires, including in the 8th Century A.D. the islands of Java, Sumatra and Bali. The last four centuries have seen the eclipse of Orissa, as the state became a common battle ground for warring powers to the north and south.

When the British conquered Orissa in 1803, it was only the coastal plain that came under their command, and the twenty-six feudal states of the hill country remained independent until after 1947. Today the vitality of life that led to Orissa's golden age of culture and adventure is little in evidence.

The history of Cuttack reflects the history of Orissa. Situated on the River Mahanadi (literally the great river) where it leaves the hills via a narrow gorge and fans out over the plains in a fertile delta the city is strategically placed. The Mahanadi divides many times in the 60 miles from Cuttack to the sea, building up a fertile delta threaded with channels and canals. At the head of the delta, the Mahanadi and its chief branch the Kathjori enclose a long triangle of land on which the city has been built.

The remains of a fort (Kataka) and stone revetments along the flood-prone banks of the two rivers are all that are left of the original defences. But until about ten years ago the city was isolated on its island when the rivers were in flood during the monsoon, and road traffic

could only pass north to Calcutta when the barrage was repaired in December, or south when the Kathjuri was fordable. Although a new capital city for Orissa was founded at Bhubaneswar in 1948 the building of rail and bridges north and south of Cuttack has ensured the continued growth and influence of the city.

Past glory

The building of Hirakud Dam in the upper Mahanadi valley has temporarily relieved the city of the annual terror of floods, although with the remaining open lands and ponds all being built on the town goes partially under water each year as the monsoon rains do not have any where to drain away.

It is difficult now to imagine how the town looked in its full glory. Along the Mahanadi shore the fort area, maidan and Cantonment Road with its residences and offices each isolated in spacious grounds, still show the uncluttered lines of planned development. Elsewhere the two storied "*pukka*" houses of old rise from a sea of ephemeral but never changing mud walled, reed thatched huts.

Inside the crumbling compound walls there is a space and peace but outside there is nothing but chaos. Huts and market stalls are made of whatever material comes to hand, wood, brick, bamboo, mud, old kerosene tins, anything the cows will not eat.

Crowds of individuals

There is not an inch of space wasted. In front of the regular shops are the hand cart vendors selling toys, food, pens etc. while the remaining pavement room is filled by hawkers squatting down selling from a basket or an old shawl, by the cycle repair man who will also pump up your tyres, by the egg seller with his wire basket of eggs and bamboo cage of chickens, and by the beggars who turn up in bands whenever there is a religious festival in the town.

The roads themselves are even more crowded —everyone has a cycle, and everyone's wife travels by rickshaw, cows have the right of way over everything else, dilapidated horse cabs take children to and from school, cars, jeeps, scooters and motor bikes are becoming common sights in Cuttack and the single decker buses bear the scars of many a tight corner or uncooperative bullock cart.

A native of Cuttack does not talk about his city, he will ask if you have been to his village. And this is the key to Cuttack. Through the ages each successive conquest or invasion enriched the language and culture of the state so that in the middle ages a great new culture was created in Orissa—but the people themselves never became integrated.

Varied origins

There have been governments of every religion in the past—Brahmin, Jain, Buddhist, Vaisnavite, Moslem, Christian and now the secular government enfolding all creeds. Each period is represented in the present population of 200,000, of which 80% are Hindu, 10% Moslem, 5% Christian, and the remaining 5% Jains, Buddhists, Sikhs and others.

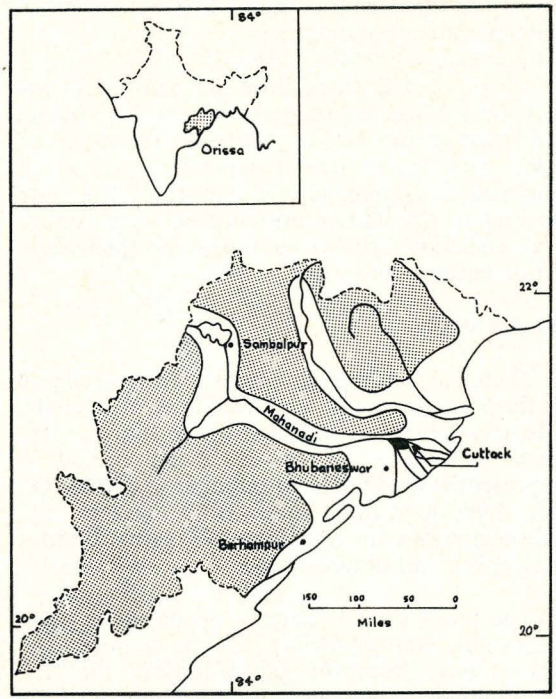
The population is equally mixed in its point of origin. Natural Oriyas are the majority but others have lived for generations in the city. Moslems from the days of the Nawabs, from Pakistan and from Bangladesh play a big part in the trade of the city as do the Gujeratis and Chinese.

Most engineers and transport mechanics are Sikh, the rick-shaw pullers are Telugus from Andhra Pradesh, a few Anglo Indian families remain, and an all-India assortment of Government and Services personnel help to make up the ranks of the elite. Each group has its own villages, usually centred on place of work or place of worship. Moslems and Christians often live in adjacent villages, more because of their common minority status than out of harmony of outlook.

Church growth

Christian activity in Cuttack began with the coming in 1765 of the East India Company. Once the British Government had control of Orissa in 1803 the way was open for clergy of the established church and for missionaries to take up the challenge of Cuttack. Monuments in the Church of the Epiphany and the Christian cemetery indicate active worship and service from the early days of the nineteenth century.

The Church of the Epiphany is over 170 years



A map featuring the State of Orissa with its four main centres. Each of the areas have been originated as a result of the Hirakud Dam constructed on the Mahanadi.

old, the Baptist church celebrates its centenary this year, although missionaries have been in Cuttack for considerably longer. The first book printed in Oriya is said to be a New Testament produced at the Orissa Mission Press; full time education was provided from primary to college level in English and Oriya; new pastors and their wives return to their villages after training in Cuttack.

Most outstanding in any consideration of missionary work in Cuttack is the fact that although even twenty years ago there were as many as ten missionary families working in the city the leadership of the church has for a full generation been in the care of Oriya Christians. Missionaries today work here at the invitation of and under the direction of the Diocese of Cuttack in the Church of North India.

The joining of Baptist and Anglican within Orissa, and the larger fellowship of the Church of North India as a whole, has given a much larger pool out of which to find the personnel needed, but in highly specialized work in school or hospital, in pastoral or lay training, the need for missionaries continues.

In these days of reduced numbers even the psychological benefit of a few missionaries to sit on diocesan committees and show that B.M.S. is still involved in the struggles of the church cannot be disregarded.

As we rejoice that the church in Cuttack is fully indigenous, controlling its own destiny, we can remember also the tremendous challenge to love and serve thrown at this tiny community by a largely antagonistic city.

SIR CLEMENT CHESTERMAN

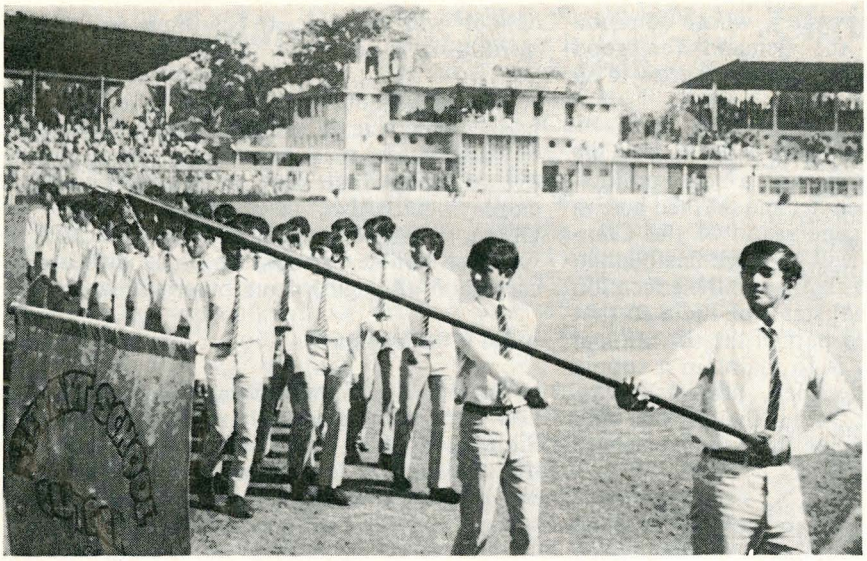
Clement Chesterman was a member of Manvers Street, Bath, when he was appointed a missionary of the B.M.S. in 1919. From 1920–1936 he was a medical missionary at Yakusu; returning home in 1936 to take up his appointment as Medical Secretary to the B.M.S.

Writing in the Missionary Herald of September 1936, Dr. Chesterman reviewed his fifteen years at Yakusu. "Over 62,000 out-patients have paid half-a-million visits; 1,500 of the considerably over 5,000 in patients have undergone major operations. A thousand cases of sleeping sickness have been sought out and treated, and nearly 3,000 cases of yaws, which is also now a disappearing disease in our district.

Our medical school was the first private one in the Colony to be recognised officially by the Government, and we are now supplying trained boys for State and Commercial service and have two accepted for the Higher Medical School at Leopoldville."

From 1947–63, Dr. Chesterman was Medical Officer to the B.M.S. on a part time basis and in addition he served as a lecturer, consultant, and examiner in tropical medicine and diseases. His book "In the Service of Suffering"—Phases of Medical Missionary Enterprise, was published in 1940.

Many B.M.S. supporters will join in congratulating Sir Clement Chesterman, O.B.E., on his knighthood for "service to medicine overseas".



Boys of the Stewart School team which won the prize for marching in the Annual Children's Day Competition, held at the Barabati Stadium, Cuttack.

Christian Schools will still be needed

Stewart School, Cuttack, was founded some ninety years ago by a Dr. Stewart, a local resident. The original buildings were erected by public subscription.

It was at first a school for Europeans, then also for Anglo-Indians, but in the course of time has changed to a school catering for Indian children who require an education in English. Today these are the children of central government employees, forces and police personnel, doctors, lawyers and company representatives who may be transferred from one state to another so cannot continue their education in their own state language.

Shortly after the death of Dr. Stewart the school was placed in the care of the Baptist Missionary Society, which has played an active part in the growth of the school by providing a succession of teachers and headmasters.

Fifteen years ago the capital of Orissa was moved from Cuttack to Bhubaneswar and the boarding section of the Stewart School at Cuttack was moved to Bhubaneswar to form the nucleus of a Stewart School there. Cuttack Stewart School has continued as a day school only.

The Stewart Schools are similar to grammar schools in England (except we are an all age school taking pupils from 4 years to 16 years), but we do not have the facilities in terms of teaching aids that one expects of a school in England.

Our pupils study for the Cambridge 'O' Level in at least six subjects, and when one considers the vastly different cultural background from which they come it is surprising how well they do in a westernized examination.

While we have adequate laboratories for the science classes our sports facilities are poor. This is partly due to the climate which is too hot for outdoor activities for much of the year, partly due to the long distances some of the pupils have to travel which rule out most sport after school hours, and unfortunately partly due to indifference.

What is the future of such schools? Let us consider this first from the academic and then from the Christian point of view. Despite the rivalry between the northern Hindi speaking

states and the southern states, whose common language is English, the demand for good English medium schools continues to grow in all parts of the country.

We shall shortly be changing over from taking Cambridge 'O' Level papers to a new examination using question papers set and marked here in India, but under the supervision of the Cambridge Syndicate. This will be more flexible and will be able to adjust to changes in the education systems of the individual states of India so that we are a fully integrated part of the educational system. If this country is to maintain a supply of well trained businessmen, administrators, doctors, lecturers, etc., then the growth and maintenance of schools like the Stewart School is essential.

On the other hand we are helping to swell the ever increasing numbers of "educated unemployed" who feel that if they cannot get jobs suited to their training, i.e., white collar jobs, all other work is beneath their dignity.

As in England the cost of education is rising monthly, as it is such a labour intensive profession. How long schools such as Stewart School will be able to continue as private institutions is now open to question.

To maintain our standards we have to employ more highly trained staff than the other schools in Cuttack, and must pay salaries comparable to the colleges where they might otherwise find employment. Also, in a backward state like Orissa sufficient teachers are not available so we must be able to attract teachers with a good command of English from other states.

What is the best way?

The pupils of Stewart School are mainly from non-Christian homes; we have Hindus, Moslems, Sikhs, Buddhists, and a very few Christians; so the opportunity for Christian witness is great, but it must obviously be a quiet and unforced witness.

The staff represent Baptist, Anglican, Catholic and Pentecostal churches, Hinduism, Islam and atheism; being a headmaster in such a community can be very tricky.

Why do people who are not Christian like to send their children to a school run by Christians? The usual answer to this is that it is only in these schools that corruption and power politics do not rule, and where there is a genuine concern for the welfare of the children. What greater witness to the love of Jesus could one ask for.

The fact that most of the good schools in India are run by Christian organizations presents a problem for the church in India. There is a great deal of resentment and political opposition to these schools. At times one wonders whether the church would not bear a greater witness if it were to give up its rather exclusive schools and expensive hospitals, and at other times one sees the great witness that these institutions give in spite of the opposition they arouse.

This is a problem that must finally be decided by the church in India, but it is a problem that you might remember in your prayers for the Indian Church.

David and Christina Hampshire with their four children, Pansy James and Lily Quy, pictured with Beris Saunders before her return home.

Sahitya Sadan is the centre for Christian Literature

BUILT in 1971 the property consists of five rooms, with the possibility of a second storey being added later. At present it houses a book shop, the offices of the Cuttack Publishing House and the Bible Society of India, Cuttack Branch.

The work falls into two main categories—(*a*) book sales and distribution (*b*) publishing of books and all other material used in the work of the Church in Orissa.

The bookshop is housed in a large pleasant room, with a very wide range of books in both Oriya and English available. Besides religious books in both languages it stocks one of the most comprehensive selections of childrens books available in Cuttack. It also supplies text books used in the near by colleges, a full range of Indian and Western paperbacks, exercise books and stationery, and calendars, texts and posters. The shop is rarely empty, and caters for a wide range of the local population.

It also acts as the distributing centre for the whole of Orissa, supplying regional book centres. Special book exhibitions at schools, colleges and churches, book stalls at church assemblies and State fairs all help to reach a larger section of the public. The average monthly sales are Rs 3,500 (£220).

The publishing side of the work is growing rapidly. So far 13 original titles have been published, with more ready for printing. Plans are under way for the publishing of an Oriya hymn book, for production of Gospel calendars, texts, motto cards etc., in Oriya, as well as the continuing production of books and magazines in that language.

The Orissa Sahitya Sadan is working in full co-operation with other Christian agencies, Orissa Christian Cultural Association, Adult Education Committee, Theological Literature Committee, Christian Service Society, Church of North India Diocesan Literature Committee and the Christian Home Committee. It is already publishing most of the publications of the above organizations and envisages the time when it will become the sole publishing agency for all major Christian organizations in Orissa.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

Christian artists drawn together

The **Christian Cultural Association** was formed by a group of young men in the year 1970. Its aim is to give scope for the development of the abilities of Christian writers, musicians, dramatists etc. It also helps these people to have fellowship with each other.

It has branches in almost every city and town of Orissa. It organizes conferences, drama and musical shows and art exhibitions in different places and invites non-christians to participate.

It seeks to honour Christian writers, musicians, dramatists and artists of outstanding merits in its annual conference.

USE YOUR BOXES

Miss Wright of Southfields Baptist Church has been urging members to make use of their missionary boxes for more than twenty years.

In 1952 she started with 11 boxes representing about £13. By 1954 this amount was doubled and by 1960 she had 30 boxes, including torches, out representing around £70. From this time onwards she maintained the number of 30 boxes and torches, always seeking a new donor as people moved or gave up. The peak period of giving was in the late 1960's when the total neared £100 a year. Since then the average per year has been £70. She has walked miles in this cause.

The Christian School that offers much to Indian girls

COMING out of the busy Cuttack railway station, I find the rick-shaw men waiting for customers. Paying off the coolie who puts my luggage on the rick-shaw, I climb up and sit down.

The rick-shaw man looks at me enquiringly. "Buckley House", I say. His face remains blank. "Mission School", I try again. His face lights up—he knows the way.

So off we go, through the congested streets and bazaars, dodging cows, goats, dogs, cyclists, pedestrians, other rick-shaws, the odd car or scooter, until we come to an area of wider streets with large compounds on each side.

The rick-shaw man stops hopefully by one gate—no, that is the Stewart School. So we go down the road, past the Baptist church, to a compound where various buildings show up amongst coconut palms and mango trees. Yes, that is the place, we go in through the drive gate and up to the house.

I pay my rick-shaw man and take my luggage inside: a big old house, dark high-ceilinged rooms, two dogs capering round me, teachers' voices on the back veranda, voices of children chanting their lessons—I am back in Buckley House.

Over a thousand

Here on this busy compound, nearly always full of noise and activity, are three schools, two hostels and one missionary's house. About one thousand day students come and go, while nearly one hundred and fifty girls reside in the hostels.

Students of the Thomson Women's Secondary Training Schoo

There is the Wigner Primary School, taking in boys and girls in classes one, two, and three. Then co-education disappears and boys are banished. The Buckley Girls' High School caters for girls from classes four to eleven, when those who have successfully passed the obstacle of an annual promotion examination take their High School Certificate examination.

The Thomson Women's Secondary Training School takes education one step further, as successful H.S.C. candidates can go there to do two years' of teacher training. The Training School has its own hostel, compulsory for most of its students.

Girls who come from outside Cuttack to study in the High School or Primary School can stay in the Buckley Girls' Hostel. On the compound there are also rooms for resident teachers, hostel

ol.

superintendents, matrons, gardeners, night watchmen and office peons.

There are two large hostel gardens, two tanks (or large ponds) stocked with fish and school playing fields fringed by coconut trees. The grass is kept in trim by cows belonging to the gardener and office peon. Some of the smaller buildings are thatched with straw, thus adding to the rural atmosphere inside the compound.

The High School and its hostel had their beginnings in an orphanage started by the missionaries for abandoned children in the days of disastrous epidemics of cholera and smallpox. The School developed first as a Primary school, but over the years has become a full-fledged high school with two-form entry throughout. It has a good name in the town for discipline, academic results and out of school activities.

The present Headmistress, Mrs. B. K. Panda, took up this post after retiring from the headship of the largest government girls' high school in the town. She brings to her task the skill and experience of many years in the teaching profession, the advantage of contacts made in years of government service and a real determination to keep up the standards and the Christian influence of both school and hostel. She is supported by a qualified and able staff.

Little money

The Primary School Headmistress, Miss S. Santra, is also a dedicated Christian and has a real concern for the Christian atmosphere of her school. The Primary School, unlike the other schools, receive no government grants and have to rely on fees collected from the students, on donations, and a grant from the Diocese of Cuttack. The Primary teachers especially work very hard for a salary which is not really adequate and would seem the merest pittance to any similar teacher in England.

Those of us in England who have had the great, though often unappreciated, privilege of studying in well-equipped schools, in good buildings with all books and other materials supplied, may well be surprised at the lack of facilities in what are considered good schools in Cuttack.

There are many schools who do not have as much as our mission schools, as I found when I visited other schools to supervise our training school students' teaching practice. But even in the Buckley High School there are classes on verandas, and crowded into small unsuitable rooms.

Open air

In the Primary School most children sit on the floor, and it is only recently that junior classes in the High School acquired desks and benches. There is no school hall, all prize-givings and other public functions have to be held in the open, using an open-air stage.

There are school libraries, but the students do not have free text books, exercise books or anything else. All they need have to be purchased, often at considerable sacrifice, by their parents.

Of the students in Primary and High School, about one third may be Christians, while the others are mostly Hindus with some Muslims. For those who wish to attend in the High School there are daily school prayers and religious instruction and Bible teaching.

Regular prayers

In the Primary School and in the hostel all students attend morning prayers. In the hostel many non-Christian girls voluntarily join in Sunday School and the Christian Endeavour group. Thus there is opportunity for all to hear the gospel, as well as the daily witness in life and example of Christian staff and students.

In the Training School also there is opportunity to witness to the students. Among the forty students who take admission each year, sometimes one half, sometimes one third, are Christian girls. All students are quite free to take part in prayers, weekly Bible study and Sunday School if they wish. All activities of the School, such as the annual prize-giving, a school excursion, the final examinations, are prefaced by prayer in the name of Jesus and most students appreciate this.

The Training School started in 1902 as a small class training girls of under-matriculation standard. In 1965 it was up-graded to Certificate and Teaching standard. The students take a two year course for the Certificate of Training which qualifies them to teach up to class seven level.

The minimum qualification is the High School Certificate, but several of our students have read one or two years in college also before joining us. Others are experienced teachers who have not previously taken training.

A spreading influence

Our Christian girls come from all over the state of Orissa, many coming from rural areas like the Kond Hills and West Orissa. The present Headmistress, Miss N. Mohanty, took over just before the upgrading of the school and has led it through this time of growth and adjustment.

There are still problems to be faced as I write: especially in the relationships with the government education authorities. As the education authorities have increased their grants of financial aid to the school, it is natural that their claims on the school should increase too.

There have been moves over the last two years for these claims to extend to the selection of students. But we are now hoping for a compromise whereby we shall still have some rights to select candidates of our own choice and thus maintain the identity of the school as a Christian institution.

From the Training School trained teachers, both Christian and non-Christian, have gone out for many years to serve their people and country in town and village schools throughout Orissa. We pray that this may continue in the future.

Thanks and hopes

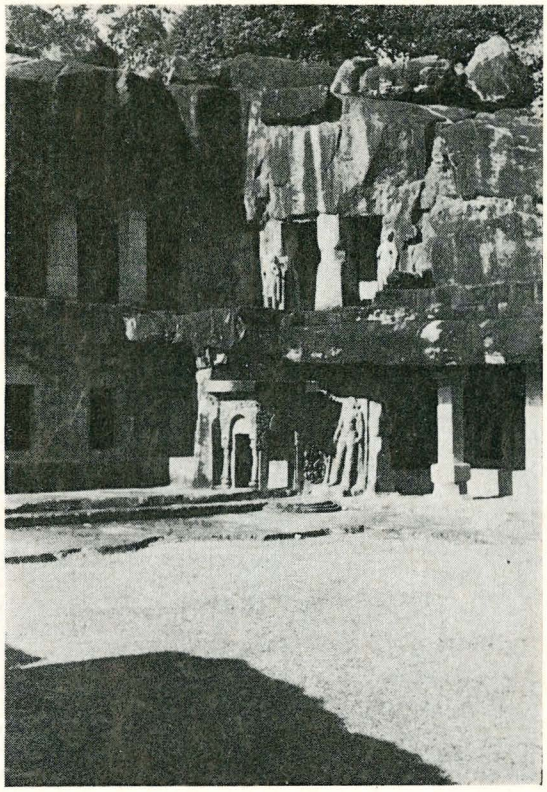
Our schools and hostels on the Buckley House compound are grateful for the continuing prayer and financial support of friends at home. We are especially happy that in the last two years much needed extra rooms have been added to the Training School hostel and that the oldest building in the High School hostel has been saved from collapse and almost completely rebuilt with the aid of grants received from B.M.S.

We believe that Christian institutions such as this still have a valuable part to play in the total life and witness of the Christian church in Orissa. As our girls leave us to go out into various fields of work, or on higher education in college, we believe that their years of study within a Christian school and, for the hostel girls, their years of living together with us have not been in vain, but may bear much fruit in the years to come.

Those who shared in the preparation of this issue of the Missionary Herald are:

Mr. and Mrs. D. J. Hampshire
Miss Pansy James
Jatindra K. Mohanty

Photo credit: page 117 D. J. Hampshire
pages 118, 120/121, 123, 124 and 125 B. W. Amey



The Udayagiri caves outside Bhubaneswar. From here one looks to the opposite hill and the Khandagari caves.

Young people share in personal evangelism

YOUTH IN ACTION—doing what? College students processing in the streets demanding their rights, demanding an end to the price rise, a change in the government and many other things; students on strike, refusing to attend classes, walking out of the examination hall, threatening their invigilators and examiners; young people protesting against injustice, against the social and educational pressures which become unbearable for them.

These are genuine pressures that do become intolerable, highlighted for us in Cuttack in April this year in the most tragic way, when one of our Christian boys threw himself under a train because he did not get the card allowing him to sit his examination.

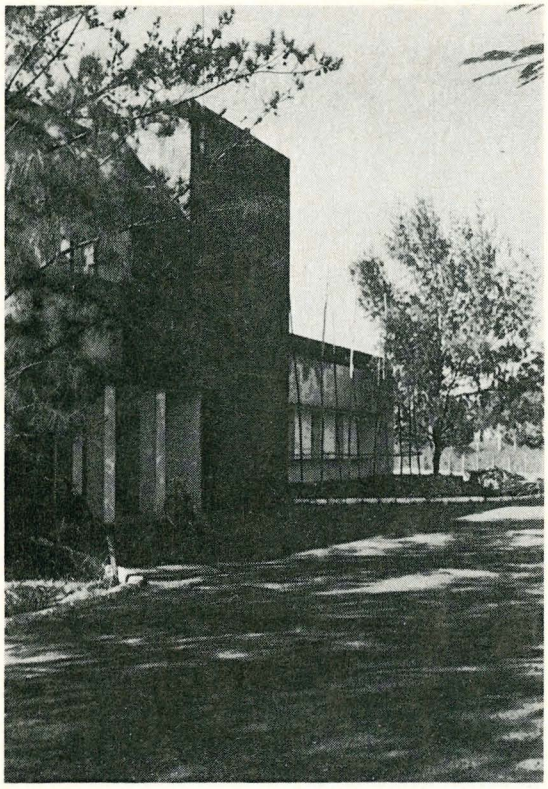
There is a genuine frustration over the many problems facing young people in India today: lack of employment, the never-ending price rise, the unimaginative, indeed even boring, system of education, the widening gap between rich and poor, the failure of those in authority to carry out their promises. The unrest, the indiscipline, the violence have their roots in these things; we may deplore the methods of protest used, but we cannot but be sympathetic to the needs and aspirations of the youth of today.

But this is not the whole picture; there are young people in action in India, in Cuttack, in positive and constructive ways, acting in love and compassion for others. This has been clearly seen in times of emergency.

Many young people helped wholeheartedly in the relief work after the disastrous cyclone in 1971, others gave their time and energy to helping in the refugee camps after the Bangladesh war.

Christian young people are also eager to serve in specifically Christian ways; many have a burning desire to witness to their Saviour and seek outlets through the churches, through Christian youth organizations and through their own small groups and teams.

Young men from Cuttack have formed their own evangelistic teams, going out to the village areas, preaching in the market places, distributing tracts and Christian literature, organizing correspondence courses and camps for inquirers. In so doing they are reaching out to places untouched by the organized churches. Young people also rallied round to help in the Operation Mobilization teams which came to Orissa in April, from the O.M. ship "Logos". Some will be going out this summer holiday in O.M. teams throughout the state.



The side view of the Stewart School, Bhubaneswar. The number of scholars in the school at present is 620 and there are 23 qualified teachers. The motto of the school is "The fear of the Lord is the beginning of wisdom". The school is administered through a local managing committee of the Church of North India and the present Headmaster is Mr. V. J. Rajkumar.

Within the churches also there are many youth activities. Large Sunday Schools and Christian Endeavour groups mostly work for the building up of Christian youth within the churches. The strength and vitality of C.E. in India was seen in Cuttack in 1972 when hundreds of delegates attended the All-India C.E. Convention.

Y.M.C.A. also plays an active part in Christian witness and service; their hostel provides accommodation, their halls provide facilities for sports, games, debates, competitions, as well as specifically Christian meetings. In this way contacts can be made with young people who never come to church, and dedicated Christian leaders are making the most of these opportunities.

Among college students there are two Christian groups working: the Student Christian Movement and the Evangelical Union. Some people have expressed regret for this division, but it seems to me that even this can be turned to good use as the two groups cater for different kinds of people and God, who knows our varying temperaments and characters, can use both organizations for His glory.

Faith and service

S.C.M. has a strong emphasis on social service and many of their young people have gone out to help in relief work among refugees and cyclone and flood victims, thus expressing the love of Jesus in action.

E.U. with its emphasis on evangelism is being used by God to contact non-Christian students and to bring many Christian students to a full surrender to Christ. It is difficult to hold Christian meetings in the colleges, though E.U. were able to show Christian films in several colleges last year and distribute literature. But the main emphasis is on the personal evangelism and on building up small informal Bible study and prayer groups in the colleges.

Some students are very isolated, especially those who have to stay in hostels—the majority of our Christian students come from local families and live at home. I think of a very keen Christian girl, whose widowed mother recently died, whose only home just now is the hostel at the Medical College. There is only one other Christian girl in that large hostel, but Sheila continues to make a bold witness for her Lord in that situation and finds Christian fellowship in a small E.U. group of medical and engineering students meeting in someone's house.

Both S.C.M. and E.U. help their members to grow and mature in the faith by holding camps and conferences in the summer holidays and in the shorter break in September or October.

The Church of North India through its local area, the Diocese of Cuttack, has its responsibility for youth work in Cuttack and in the

Beris Saunders, former treasurer of the Cuttack Diocese, with Bishop Jugal Mohanty and Mr. P. Israel, diocesan secretary.

districts of the Diocese. Its Youth Fellowship was active in organizing a youth conference and rally in Cuttack last year and we look forward to their future contribution to youth work in town and district.

Outside these active Christian youth groups, there is also within the Christian community in Cuttack a great untapped source of service and witness, that is the young people as yet personally uncommitted to Christ, who take no active part in the church and are sometimes a cause of anxiety to the church and to their elders. If all these could be truly won for Christ and would use their energies, often wasted on worthless things, for Christ and His Church, there could be a real revolution in the life and witness of the churches.

We should pray that God will use those already committed to Him, both old and young, bring this about so that all our young people may bring their skills and energies to the feet of Jesus and find the satisfaction that He alone can give.

"thanks be to God, who giveth us the victory"

Ernest Stuart was born in 1890 in Leeds and was a life long member of Hunslett Baptist Church. He trained at Rawdon College and while there the claims of the overseas mission of the church impressed themselves on his mind and he volunteered to serve with the B.M.S.

Although he had originally thought of Congo, the Society directed him to India; a decision he gladly accepted. His college Principal rated him as a good scholar and in order to prepare himself to work in Asia he studied comparative religions under Dr. Wheeler Robinson.

While at college he suffered ill health, but on leaving for overseas he grew stronger physically. Appointed to Patna in 1917, in 1919 he married Miss Gertrude Thornton (a fellow member of Hunslett Baptist Church) and the young couple moved to Monghyr. The Stuarts moved back to Patna in 1927 and once more to Monghyr in 1935. From Monghyr Ernest Stuart also had charge of the important "English" church at Jamalpur. The Indian National Congress' "Quit India Campaign" in 1942, with all its attendant excitements and inconveniences found the Stuarts still at Monghyr.

From 1945–1955 they were posted at Kasauli where in addition to caring for the local Baptist churches Ernest Stuart was appointed Senior United Board Chaplain to the Army. In the Kasauli military cantonment and beyond he helped many men on military service in India.

Independence for India in 1947 meant Muslim-Hindu riots and again the Stuarts were in the thick of it.

When the B.U.N.I. was formed in January 1948 Ernest Stuart was honoured by being elected the first Chairman.

Retirement in 1955 was followed by a time as Warden of the Pilgrims Rest, a Christian retirement home in Gerrards Cross.

Moving to South Lodge the Stuarts have made a fine contribution to the fellowship in Worthing. Mr. Stuart died on 12 May, 1974, at the age of 83, leaving a widow and daughter.

A return to pioneer evangelism

by **David Boydell**

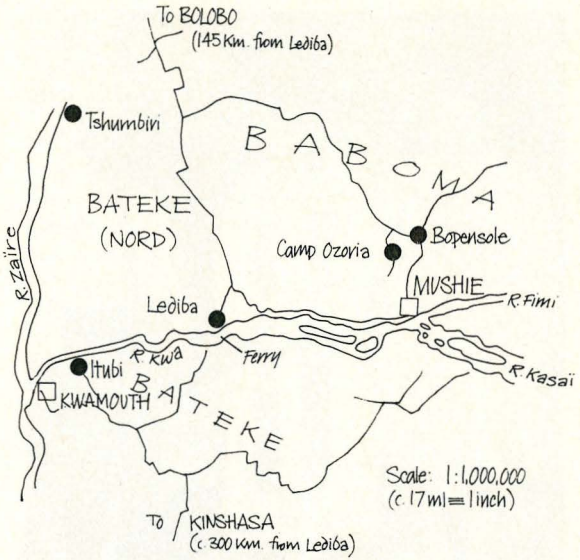
MOST of the area round Bolobo has been quite thoroughly evangelized over the past ninety years. Strong churches are to be found in nearly all the villages to the north and east of Bolobo.

Further to the south, however, among a large section of the Bateke tribe and part of the Baboma tribe, many villages have a mere handful of Christians and the majority have no Christian witness at all.

Pastor Eboma, the present Director of the Bolobo Bible School, visited the area of the Bateke (Sud) south of the Kwa river in mid 1972.

He told us that in Kwamouth, the largest town of the area, there were four churches, Baptist, Salvation Army, Kimbanguist and Roman Catholic, but all were small and the vast majority of the inhabitants were absolutely indifferent to the gospel, only a small minority being even nominal Christians. In the 'interior', to the south, the picture was even more depressing but at the same time challenging. In the entire area there was virtually no Christian witness at all, either Protestant or Roman Catholic and although the Salvation Army had founded one Primary School in the largest village of the interior, even there people were absolutely indifferent to Christian things. Nothing has been done for several years now so if the Bolobo Baptists were to try an offensive now, who knows whether the time might at last be ripe for the gospel to advance.

Pastor Eboma's words did not go unheeded, for two short week long campaigns have been held in these two areas since he first brought their needs before the Christians of Bolobo.



The first trip to the area was at Christmas 1972. Five people set off from Bolobo after the end of school term, in the school lorry. Two keen Christian lads then in the 5th form, Mpeti Mpia and Bokatola Mwanangoy; one elderly lay preacher, the school driver, and myself.

After a six hour journey over difficult forest tracks from Bolobo we arrived at our base village, Lediba, where there is a fairly large Christian community. There are seventy members of our own church and about the same number in the Roman Catholic church. It is at Lediba as well that the enthusiastic area evangelist, Kepene, is based. He is a young married man in his early 30's who graduated from the Bolobo Bible School in 1971 and is responsible for the oversight of the entire area between Lediba and Kwamouth.

After having sought to consolidate the work in the spiritual "bridgehead" of Lediba, we crossed the Kwa river by the ferry, this time a team fourteen strong, since as well as the five Bolobo people we had Kepene and a group of teenages from Lediba, mainly girls, to help us evangelize their own area.

We arrived at Kwamouth in the afternoon and as the lorry slowly drove down the main street we sang "I have decided to follow Jesus" and other hymns to drum accompaniment, bringing most of the town to their gates. The

following day we split into groups of two, going into people's gardens and speaking with them, giving them a basic tract in Lingala produced by the Scripture Gift Mission, and inviting them to an evangelistic service to be held in the church.

Doubts and joys

As we went to begin this visitation work it was obvious that several of our young people felt very uneasy about doing it, but when I arrived back at the house where we were staying very few of them had got back. After a while, the two boys from Bolobo arrived, and one of them, beaming all over his face, said, "Truly God is real, we did not seem to do anything ourselves, He just gave us the words to say". Soon after, one of the girls from Lediba came back and said more or less the same thing and as we shared our experiences we realized something of what Jesus must have felt at the return of the seventy.

The next day, we had intended to hold a similar "door to door" campaign at Itubi, a sawmill further up the river, where we have just six church members who came originally from the Bolobo area and who hold services in a private house. Torrential rain soon put paid to that, but at 5 p.m. when people were "drying out" we began an open air service in front of the house and for an hour or so we had a most attentive "congregation" of over fifty people, some sat down, others standing at a distance, but all listening to every word which was spoken or sung.

The Word and healing

Our second journey to the area around Lediba took place in January 1974 during the school's semestrial holiday. This time, we had a larger team from Bolobo, as well as the two secondary school boys (now in the sixth form), the driver and myself, we had three students from the Bible School and two missionaries, Georgina Mackenzie and Paul Chandler. We again began at Lediba by taking the Sunday services and doing both Health Education and Scripture Union work and the original idea had been that we should again visit the area of the Bateke (Sud). We, however, received a "Macedonian call" in the other direction to the area of the Baboma tribe, north of Mushie.

There is a fairly large Christian community at Mushie itself, a town the size of Bolobo and of greater political importance, but most of the villages to the north have only very small and struggling Christian communities.

The first village to be evangelized was Bompensole, a village of about four hundred population, but with only ten Protestants and four Roman Catholics. Most of the inhabitants of the villages are polygamists and are indifferent, if not hostile, to the gospel. We arrived in the village at noon, singing lustily on the back of the lorry as had now become our custom and, after having unloaded our luggage and arranged matters for the night, we had a refreshing wash in a nearby forest stream.

The courage of faith

After our group Bible study and a time of prayer we set out in groups of two to go round meeting villagers on their "home ground". Most of them sat in the cool of the late afternoon sun and here, as at Kwamouth, we offered a S.G.M. tract, very attractively presented in Lingala, which was most eagerly accepted by most, but actually refused by some old women, suspicious of our Christian literature.

After our evening meal of *kwanga*, or rice with fish, or a little meat, we set out for the church building, a fine structure given by the Roman Catholic's when they closed their work in Bompensole. Despite the fact that there are only fourteen Christians in the village we had literally about half the village, over one hundred and fifty people at the service, as we sang newly learned hymns and heard the forceful message of Mbo Mikabo, one of the students from the Bible School. An appeal was made and one young man in his early twenties stepped forward, an act which must have taken tremendous courage, in front of over one hundred and fifty people with whom he mixes each day, most of whom are quite indifferent to the Christian gospel. Others as well seemed interested and suitable literature was left with local Christians for follow up work.

After the service we formed a sort of procession in the night, singing hymns to the rhythm of drums as we made our way back to the house and followed by a good number of villagers.

We then had a time of singing round a "camp fire", the words of each hymn being explained and the gospel thus being preached in a way very much in line with the culture of the people as well as in the more formal way in the evangelistic sermon at the church.

New vision

So the seeds were sown in Bompensole for local Christians to follow up. We then went on to a coffee plantation, the "Camp Ozorio" where we followed a very similar strategy to than employed in Bompensole.

On our way back we spent Sunday in Mushie where people had very generously given food and lent other things necessary for the journey to Bompensole. The church was packed for the service we took (not a frequent occurrence in Mushie, it seems) and during the service we gave news of the journey and made it very clear that the responsibility for regular follow up and continued evangelistic work in the Boma and Teke (Sud) areas lies with them, whether Bolobo folk can come now and then to help or not. There is quite a potential in the Mushie church and if they can be encouraged by help from others they may well get a vision of the task to be tackled.

Your prayers

Please pray then, for Christians in such strategic centres as Mushie and Lediba, that they might share the vision of the task that confronts them and be sent out to evangelize their own hinterland.

— for Christian leaders, such as Cit. Kepene and Pastor Nkossi of Mushie, that they may not be discouraged by the size of the work, or by the frequent incomprehension of those they are called to serve.

— for a moving of the Spirit of God in such places as Kwamouth, Itubi, Bompensole and the Camp Ozorio, where there are a few Christians.

— for the evangelization of the many villages, especially in the Teke (Sud) area without any Christian witness whatever so far: the unfinished task that lies before us.

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(*Incorporating Townshends Ltd.*)

The originators of the individual Communion Cup in Great Britain

Dept. M.H. St. Dunstan Works

Pemberton Street, Warstone Lane

Birmingham B18 6NY

Established 1902 **Telephone 021-236 3762**

Missionary Record

Arrival

5 May. Miss W. Gow from Baraut, India.

Departures

20 May. Rev. J. K. Skirrow for Rangamati, Bangladesh.

25 May. Mrs. J. K. Skirrow and sons for Rangamati, Bangladesh, via Mt. Hermon, Darjeeling.

Deaths

4 May. In Freshwater, Isle of Wight, Rev. Thornton Selden Howie, aged 83 (B.M.S., India 1921-1957).

12 May. At South Lodge, Worthing, Rev. Ernest Theaker Stuart, H.C.F., aged 83 (B.M.S., India 1917-1955).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(4th May, 1974 to 31st May, 1974)

General Work: Anon. £30.00; Anon. (Folkestone) £5.00; Anon. £0.50; Anon. (Peggie) £5.00; Anon. £100.

Medical Work: Anon. (M.J.P. Pontypool) £2.00; Anon. (G.I.T.F.) £5.00.

LEGACIES

	£
Miss M. Baker	50.00
Mrs. M. L. Bentley	100.00
Mr. J. H. Buckworth	1,650.11
Miss E. H. Clappen	200.00
Mrs. M. R. Coote	1,144.81
Mr. J. H. Damerell	10.00
Miss M. S. H. Davis	50.00
Miss G. W. Ginn	2,000.00
Mrs. E. E. Jones	20.00
Mr. H. C. Lockyer	6.67
Mr. A. H. Saunders	56.06
Miss M. H. Stewart	2,000.00
Miss L. M. Tamlin	8.73
Miss D. M. Timmins	166.43

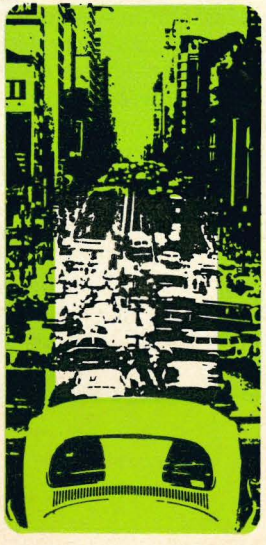
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

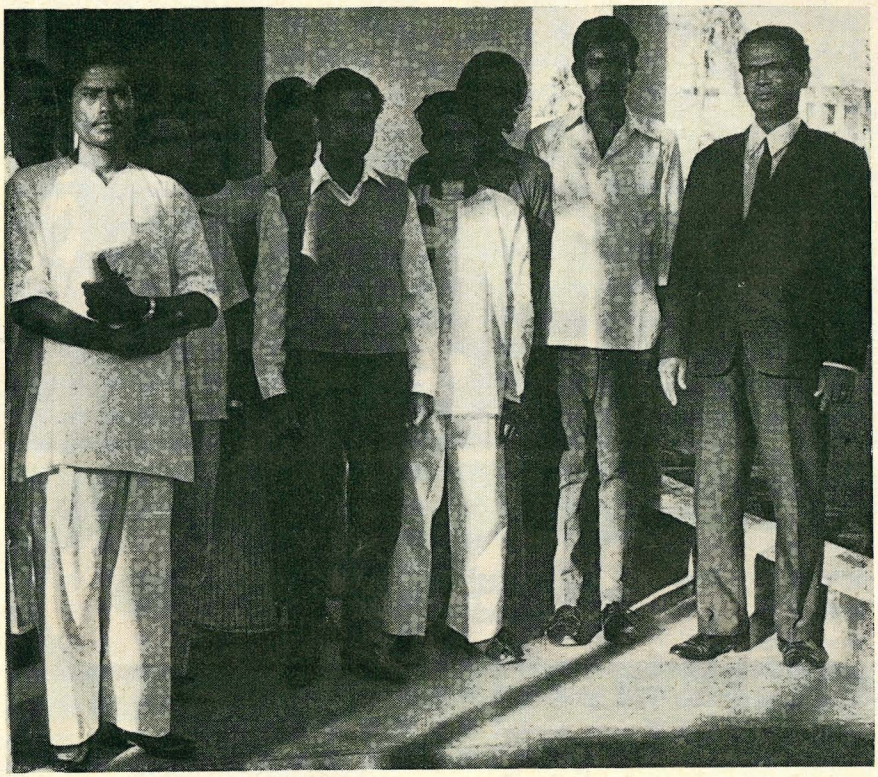
MISSIONARY HERALD

3p

Baptist Theological Seminary
Büel, Rüschlikon, Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY SEPTEMBER 1974





The Rev. Rajen Baroi (right), Secretary of the Baptist Union of Bangladesh, with members of the church at Shonandanga, Khulna, Bangladesh.
(Photo: B. W. Amey)

Bengal—
East Pakistan—
Bangladesh—

Gordon Soddy, *B.M.S. Missionary from 1933 reflects on the changes and growth of forty years.*

I first arrived in Dacca, East Bengal, in November 1933, at a time of great political agitation and the rapid development of the nationalist movement, which culminated some 14 years later in the withdrawal of the British from the sub-continent, and the emergence of the two independent nations of India and Pakistan.

It was also a time of rapid development in Church and Mission relationships, and I was extremely fortunate to be in on this from the very first. As a result of a series of International Missionary Conferences, the policy of "devolution" was very much in the air, and the Bengal Missionary Conference of the B.M.S. was well in the fore-front of this thinking. After long negotiations, the First Assembly of the Bengal Baptist Union met in Serampore in October, 1935, when the Bengal Conference of the Society ceased to exist as such, and full responsibility for the work of the Mission in Bengal was taken by the new Union.

This Union was in all senses a fully co-operative body in which both nationals and foreign missionaries had an equal chance of serving, but the big difference from the previous set-up was that now the foreign missionary could only serve on the council and other committees of the Union if he were elected to that post by the Churches—he lost the automatic right to govern that he enjoyed under the Bengal Conference. So the foreign staff now served as missionaries under the control and guidance of the Bengal Baptist Union,—with the Society in London as it were acting as referee to ensure fair play!

This change was by no means unanimously

approved by the foreign staff. Some of the seniors were frankly sceptical about the whole thing, and one or two were really naughty in holding up the new Union to ridicule at most unfortunate times—resulting in several quite unnecessary "incidents" which had to be resolved by the authorities. It did mean of course that some people came under the active criticism and control of those who had previously been subordinate to them,—and this was often hard to take.

I was personally very fortunate indeed, as I was tutored throughout those early years by four men, all extremely forward-looking, who welcomed the new developments and were prepared to make considerable allowances for the inevitable mistakes that occurred. These men were Charles Headland of the London Missionary Society, W. E. French and Harold Angus of our Society, and S. K. Chatterji, the Principal of Siksha Sangha, Bishnupur, who was our "boss" at the School. I owe a tremendous debt to all four, but especially to French and Angus, both of whom really believed in devolution wholeheartedly, and were eager to teach their young colleague about the country and the churches.

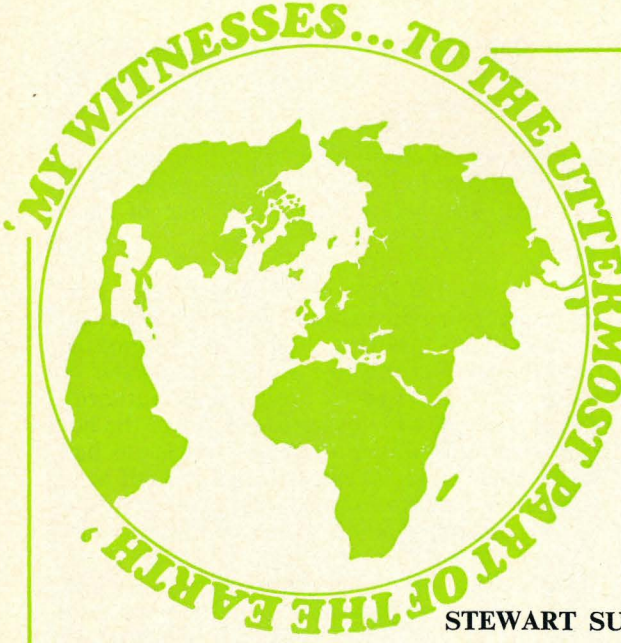
The new Union got off to a fairly good start and things looked quite hopeful up to about 1942 when the impact of the 2nd World War really began to make itself felt in India. However, there were difficulties. One was a tendency for individuals to try and grab office just to enjoy power, which led to more unfortunate incidents and much heart-ache for the senior foreign staff. Another was that sometimes people were put into positions for which they were not really qualified, just because of the colour of their skin.

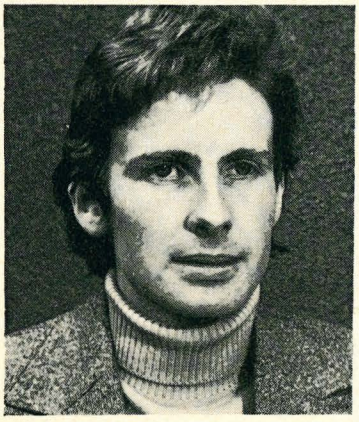
But it was the impact of the war, with staff shortages, rising prices, and especially the Bengal Famine of 1943–44 that stopped the progress of the Union effectively for some time. Some of those who had risen to positions of authority earlier were only too eager to get out of the hot seat when difficult and unpopular decisions had to be made, and it was the foreign staff who reluctantly had to resume the control in extremely difficult conditions.

Difficulties about the treasurership, which were, I believe, the direct cause of the premature death in 1947 of the first Bengali Secretary of the Union, Rev. N. A. Sarkar, meant that the executive officers of the Union once more became foreigners, a step greatly deplored by those involved who were Harold Angus and myself, but there seemed no alternative. Nirmal Sarkar was an outstanding man and a fine secretary, but the burdens of office had weighed on him physically, and his premature death was a serious blow to the Union.

continued on p. 134

Members of the church at Mirerdanga, Khulna, Bangladesh; a new church fellowship on one of the estates of Khulna.
(Photo: B. W. Amey)





STEWART SUMMERS

I was born in 1949 at Aberfeldy, a small highland town in central Scotland, and educated at Breadalbane Academy where my father is a teacher.

The family attend Pitlochry Baptist Church of which I have been a member for eight years.

I attended Glasgow University medical school, graduated last year, and am now in the process of completing my house jobs.

I wish to take up paediatrics, and indeed, have a post awaiting me at the Royal Hospital for Sick Children in Glasgow.

My principal pastime is music. During the last year at Medical School, I decided to give one year's service as a Christian doctor where the need for medical aid is always great.

Although only one year is set aside for work in this particular way, I hope that I will consider my entire life and work as given to Christ who loved us and gave his life for us.

DAVID and IRENE McCLENAGHAN

My wife and I were baptized into church membership in our early teens. Irene's church was the Gospel Hall in Bishopbriggs, near Glasgow, while mine was the Baptist Church, Dumbarton. After our marriage in 1970 we lived in Glasgow for a short time, then moved to Stirling where I became student pastor of an extension charge from the Stirling Baptist Church.

Several years before I began training for the ministry Irene felt challenged with service overseas while at a missionary conference. In my second year of theological studies I was made aware of the work of the B.M.S. in Brazil and after some time in thought and prayer we felt led to apply to the Society with an offer of service.

It is our hope to go eventually to the new work in the northern part of Brazil, Mato Grosso, and perhaps Amazonas, if the way is opened for us.

GEORGE and ISABEL TWEEDDALE

We met in the choir at John Knox Street Baptist Church, Glasgow, where we were married in 1937 before moving to Bristol. Since then we have lived in Farnborough, Bromley, Hextable and Maidenhead.

Most of the time George shared in the work with young people, as Sunday School Superintendent and as a lay preacher. He has served as a deacon for over thirty years and Isabel was missionary secretary in Kent at Maidenhead.

Trained as an engineer and specializing in welding construction and design George has been a lecturer (latterly a senior lecturer) in the Department of Metallurgy, Imperial College, London, since 1946, during which time he has written a number of text books.

George feels that the Lord has called him to use this experience in His Service in Nepal under the United Mission to Nepal at Kathmandu and Isabel feels that she too has been called to Nepal and expects to do secretarial work.

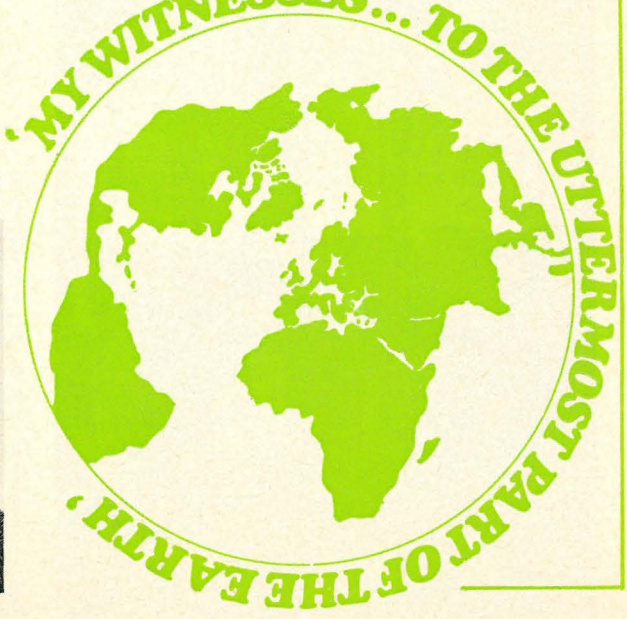
VIVIENNE GREEN

"Act on your emotions!" These compelling words finally prompted me to offer my services to the B.M.S. in October 1973.

I grew up in Mount Pleasant Baptist Church, Northampton, and I was baptised and became a church member there. My teacher training at Darlington College of Education was prompted by the vague feeling that perhaps, one day, I would be called to serve the Lord overseas.

After teaching in Northants I returned to Darlington and taught R.E., transferring my membership to Grange Road Baptist Church. The belief that God was calling me gradually grew stronger and was finally confirmed by the B.M.S. deputation in September 1973 when the words quoted above were used.

After doing a course in Primary Education I hope to go to St. Andrew's Hall in September, followed by language study in Belgium leading to service in Zaire.



There followed the Partition of Bengal in August, 1947, when three-quarters of the Union found itself in the new country of East Pakistan while one-quarter remained in India. This completely changed the situation. We struggled on as one Church Union for the next ten years until we were forced in 1957 to acknowledge that political circumstances were too much for us, and that it was impossible to run one body in two countries that seemed determined at that time to be bitter enemies, so that passage from one to the other slowly became impossible.

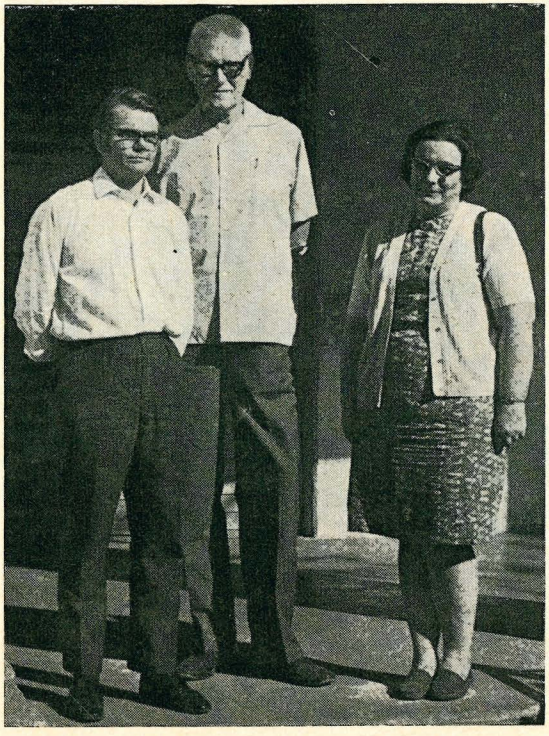
At that time I found myself on the Eastern side of the Union's work once more, in East Pakistan, and during the fifties we were struggling to keep the church there intact and to persuade the community against joining those of their brethren who had fled as refugees to West Bengal and were in terrible distress there as a result. It was a time of great fear in the churches, because they were living for the first time in an Islamic country and many were convinced that martyrdom was their inevitable fate.

It did not work out that way, of course, but at that time the Church was pre-occupied with the question of its own survival, especially as the cream of the community and the senior leadership had all previously been living in West Bengal, or had moved there after partition, leaving the churches in East Pakistan with no senior leadership and with very little even in the way of educated youth that could be developed as leaders.

These were hard years for the churches, until a few of the younger men began to emerge as leaders. The first of these was Rajen Baroi, who had to be pushed into a position of great responsibility some time before he was really ready for it, but who has developed into a Church leader of the highest possible calibre. After a period when he was doing Theological teaching, he has now returned to the Secretaryship of the Union where he is doing magnificent work. I hope he has many more years of service before him. I should like here to say how thrilling it has been to watch his development over the years, and how much I owe to him in the last few years for his constant encouragement and enthusiastic support, as well as for his criticism and occasional opposition, which was usually well justified in the event!

One of the usual phenomena in such a situation is of course the emergence of a group of young "rebels", marked by their noisy enthusiasm and their lack of experience. Some of us were at times greatly disturbed by the activities of such men, but I have learnt over the years that there is nothing to be feared from such people, if their motivation is genuine. It is when the motivation is personal ambition and self-seeking and not the progress of the Kingdom that trouble comes. We had our share of this, of course, but it is an interesting fact that in some cases what started as personal ambition developed into really selfless service over the years.

There are several of our best leaders to-day who were in this group of "rebels" and are now a source of great strength to the Churches. So I am not greatly disturbed at the noisy activities of a similar group of "rebels" to-day: I do not always understand exactly what they want, and I don't think they always know themselves, but I know the Lord is able to lead them into paths of His choosing, so long as they are not just seeking their own good. **(To be continued)**



Rev. Gordon Soddy (centre), Rev. D. Rowland and Miss S. Le Quesne, at Dacca, Bangladesh. *(Photo B. W. Amey)*

Members of a leaders seminar at the Mama Ekila Centre, Kinshasa.

The Mama Ekila Centre Kinshasa

1967 saw the centenary celebrations of the Baptist Zenana Mission. This was the Mission begun by women for work among women. One aspect of the celebration was the raising of money for women's work. Over £12,000 was received during the year and the Mama Ekila Centre, Kinshasa, was the main project to which the money was allocated. Hazel Pilling, B.M.S. missionary in Zaire, writes about the work of the Centre.

A COUNTRY IN REVOLUTION

The country has changed its name—from Congo to Zaire. All street names are now African. People who had Biblical or other foreign names have changed them. Everything must be African. There is one political party and everyone is a member of it. Students must be members of the junior branch of the Party. There is no room for other youth groups—no Girls' Brigade or Scouts now.

Everyone works for the good of Zaire. They are encouraged to tend their vegetable plots to increase food supplies, and to have their babies in the hospital so that they will be healthy. They teach their children the Party slogans and revere the President who symbolizes the unity of their great nation.

A GROWING CITY

Kinshasa, the capital of Zaire, is now the third largest city in Africa. Families have come in from the villages and settled in the city. A family may have as many as thirty members if you count the children of distant relatives who are studying in the city. It falls to the women to find the food. They may sell in the market, or outside their own door—anything to bring in some money.

The security of village life is gone. Gone also are the controls imposed by a small village com-

munity. Temptation, danger and fear are everywhere.

A VISION

Christians in Kinshasa saw the need for a social community centre in the heart of the city. Women in Britain caught the vision as they gave their thank-offerings for the Zenana Centenary in 1967.

THE MAMA EKILA CENTRE

It was officially opened in November 1972. The Centre is named after one of the first women leaders in the church in Kinshasa. Mama Ekila, who was trained as a district midwife by the early missionaries, was church bell-ringer, local preacher and choir member. It is fitting that the Mama Ekila Centre should commemorate a loyal church worker who was also involved in welfare work among Christians and non-Christians alike.

The Centre consists of two buildings facing each other. There is a large room for meetings, with a store-room for belongings when people stay overnight. A sewing-room, literacy classroom, office and rest-room are included as well as cloakrooms etc., and an outside lean-to kitchen.

LEADER OF THE CENTRE

There are living quarters at the Centre for a full-time worker. The first to be appointed is Mama Ditina, a Zairian Baptist who is well-qualified, having successfully completed four years' pastoral training at the Lower River Bible School.

CENTRE FOR CONFERENCES

Numerous conferences and residential courses have already been held for women leaders. They may be as short as two days or as long as three

A teenager, typical of those attending the Centre for sewing classes (above).

Leaving the Mama Ekila Centre after a day's session.

weeks. Nobody minds sleeping on a mat on the floor. They are not deterred by limited washing facilities—the late night washers have just finished when the early morning ones begin!

Together the women study the Bible to build up their own faith. They discuss practical ideas to help organize work in their churches, or parishes as they are called. There are courses on home and family life, so important in this rapidly changing society.

Sunday School teachers have had weekend conferences; choirs meet for rehearsals; church councils use the premises. If the leaders and those responsible can catch the vision of the opportunities for such a centre, the doors will always be open, with something always going on.

CENTRE FOR THE COMMUNITY

The Mama Ekila Centre provides amenities for the citizens living around:

A reading room is open daily and is used by men and young people as well as women. There is also a bookstall doing a steady trade.

Regular classes are held daily in literacy, sewing and French.

Women, otherwise unemployed, use the sewing-room to make children's clothes to sell.

Refreshments and cool drinks are on sale during the day.

THE FOCAL POINT FOR WOMEN'S WORK

The Mama Ekila Centre is fast becoming the focal point for all the women's activities in the church. The office of the Women's Department is there and the Women's Committee meets there once a month. This Committee has two representatives from each of the sixteen Baptist churches. Three of these churches are in the centre of the city, each with over 1000 members. Ten are fast-growing churches in the suburbs. The other three are in little more than villages on the outskirts of the city.

A CENTRE FOR UNITY

Village unity is lost in the city. As women of many tribes meet at the Centre, barriers begin to break down and they begin to know a new unity in Christ. They say that the Tribe of Jesus Christ includes all tribes.

A CENTRE FOR SERVICE

It is not a one-way system with all roads converging on the Centre. There is two-way

The old and the young meet at the Centre.

traffic as the women go out from the Centre to serve others. They often go in a group, travelling along the hazardous roads with Hazel Pilling driving. Before setting out, a member of the party commits them to God's care, "We are going in this thing. It has no eyes or ears. O Lord protect us." 'This thing' is the 12-seater Land Rover, suitable for use on the roads to all the sixteen parishes. Sometimes it has to get through thick sand or mud, but the passengers sing cheerfully all the way.

These journeys are part of the OUTREACH programme.

—They help people suffering from illness or bereavement

—They visit lapsed church members

—They conduct house-meetings

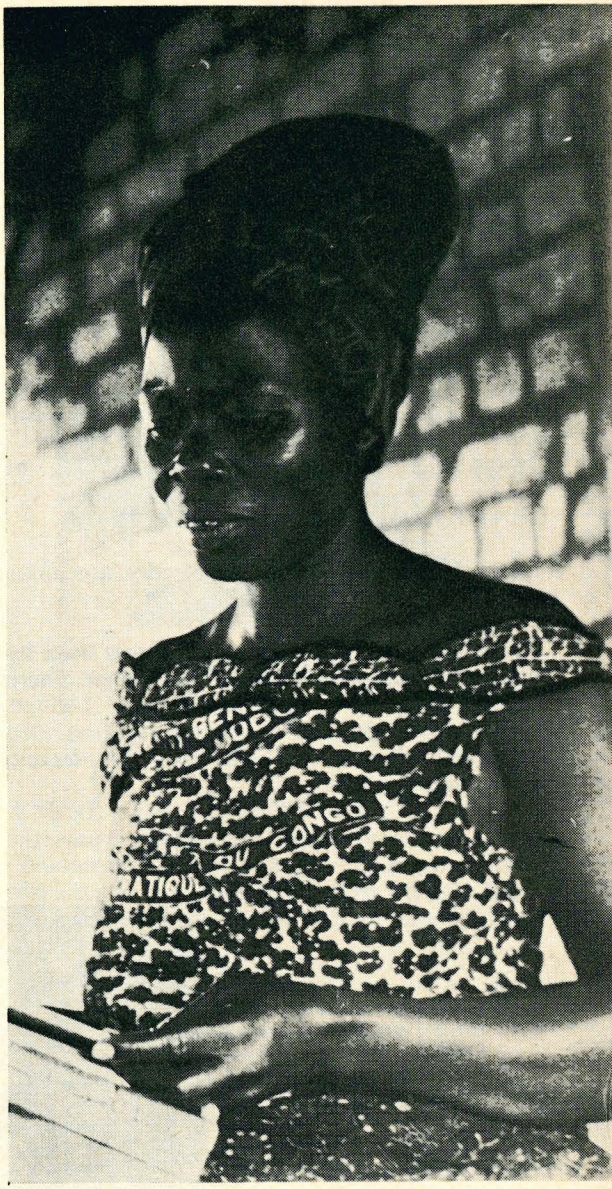
—They go through the large gates of the prison, and are welcome in the women's section where they hold a service and afterwards leave gifts of food, soap etc. for the women there. As women are released from prison they hope to give any help possible.

—Mama Ditina and some members of the Women's Committee visit each parish in the city at least once a year.

By visiting each other's churches, the women come to understand problems which arise in different places. They encourage, advise, and enjoy a wonderful sense of fellowship.

OUR CONTINUING PART

"Except the Lord keep the city, the watchman waketh but in vain". Except the Lord keep the city of Kinshasa . . . Let us pray for the Christian women in Kinshasa, that their waking may not be in vain. May they look continually to the Lord Jesus Christ and go forward in His strength, witnessing to His love which transcends all barriers.



Women share in the leading of the services.

More information about the Women's Work of the Baptist Missionary Society can be obtained from:

Miss M. C. Moon,
Women's Department,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA

Preparing canoes for a journey at Upoto, Zaire.

There are supply problems in Zaire

Mr and Mrs Raymond Andrews, of Ilford, have visited their son at Pimu, Zaire. Mr Andrews writes about one of the problems which he noticed.

Communications and transport have always been a problem in Zaire (Congo). The completion of the railway from Matadi on the west coast to Kinshasa (Leopoldville) in 1898 finally breached the 300 mile barrier of terrain that hid the interior of Congo for centuries. Twenty-five years previously the explorer Stanley had discovered the vast rivers that crossed Africa and offered uninterrupted passage for thousands of miles.

Overseas missionary work must always involve travel and transport difficulties. The vastness of Zaire, and the policy set by our Baptist missionary pioneers of a chain of missions up the Congo river—1500 miles into Africa—has left us with an enormous supply problem.

George Grenfell's famous surveys were all accomplished by boat, and successive generations of missionaries have also relied on river transport. But rivers present difficulties too. Great areas of central Zaire's forests are criss-crossed by innumerable streams making road building extremely difficult.

During the 60 years of Belgian rule much road building was done and missionaries in the interior were able to make limited use of motor transport. Since Independence the Zairian Government has concentrated on developing its industrial resources in the Lower River area, Kinshasa and Shaba and therefore there is still much to be done in road maintenance and construction.

This is particularly true of long distance roads into the interior. The transport problem to our mission stations varies widely. In the Lower River and Kinshasa a car or van solves the problem. Our extensive work at Bolobo largely depends on the river boat (2 days to Kinshasa) and Upoto and Kisangani on river transport and the scheduled air service.

The growth of air travel is vital to Zaire's future and Air Zaire is providing an increasingly efficient service. Our B.M.S. involvement in Zaire now depends on the facility of air travel.

But Zaire is a country of enormous contrasts —so too our work there. In Kinshasa our missionaries enjoy the amenities of a great capital city. By contrast our work at Pimu, 700 miles away in the heart of a vast tropical forest, is as

continued on p. 142

ELIZABETH WAINWRIGHT

I come from a Christian home and went with my family to the local Baptist Church where I learned of Jesus and gave my life to him as a child. In my teens I questioned the reality of God and struggled to find answers; he lovingly guided me through this time bringing me back to him as a student in Newcastle upon Tyne.

I was a member of the Girls Brigade and through this became involved in Durham Road Church in Gateshead where I was baptised, coming into membership of the church at Wednesbury, my home town.

I was challenged about serving God overseas whilst at college and first contacted the B.M.S. then. I have been teaching in a multiracial school in Walsall for four years. Now I leave to teach nursery children in the British Association School, Kinshasa.

EILEEN TALBOT

As a member of South Street Baptist Church, my sphere of service had been clearly shown to me at Exeter, with involvement in youth work, Sunday School teaching and Girls Brigade. Secretarial work in hospitals would occupy me until retirement, I thought.

I have three friends serving overseas and this gave me considerable missionary interest, but the challenge did not come to me until eighteen months ago. Before that I had felt rather relieved that the need was more often for doctors, nurses and teachers! When I faced the call and offered for two years' service the assurance was given that this was His way for me.

The Lord had challenged me regarding Asia, so I was glad when I was accepted for service in Nepal to work in the Community Health Office of the United Misson to Nepal. I anticipate that by the time you read this I shall be in Nepal sharing in the work with Christians from many countries.

GERALD and JOHAN MYHILL

Pastor Bressington of the First Baptist Church, Lima, Peru, thundered out from the pulpit, "Go, spy out the land, see why God has put you in this place and do something about it!" I thought to myself, "You are not talking to me this morning". In the next few days, however, God showed me through people I met how much difference the good news of Jesus could make in a person's life.

My work kept me in Peru for four months and by the time of my return to England Johan and I had no doubt about our future. We wrote to the B.M.S. and, after a series of interviews, we both entered college. Johan began a three year course at Kesteven College of Education, Peterborough, while I entered Spurgeon's College for four years.

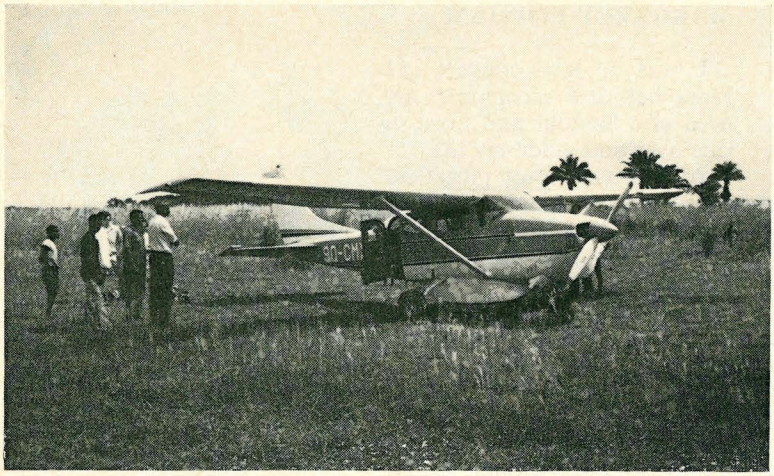
Now we are becoming excited at the prospect of taking up language studies in Brazil and we look forward to the day when we will be able to share the Good News of Jesus in the place that God puts us.

MARGARET POPHAM

I was a late convert, 31 years before I recognized my need of a Saviour and Lord to rule over and guide my life.

After a variety of jobs God called me to deaconess work involving three years' training at what was then Carey Hall, and then, pastorates at Ludlow, Alvechurch near Birmingham, and The Downs, Clapton, 12½ years in all.

Now, breathtakingly, a new call has come, and with just the same unmistakable clarity; the Lord in His infinite understanding knew I needed it, on the "wrong" side of 50! Missionary service overseas was the last thing I ever anticipated would happen to me, but with the call and the offer to the B.M.S. to serve in Trinidad, there has come a great joy and peace at the realization that this is indeed the next step in God's will for me. To Him, through our wonderful Lord Jesus, be all the glory.



A M.A.F. plane lands at the Bolobo airstrip.

far from "civilization" as one can imagine. So Pimu has a big supply problem. As the hospital, nursing school and public health work has developed so too have its transport and supply difficulties. To reach Pimu one travels to Upoto (nearly 700 miles by air from Kinshasa) crosses 5 miles of river, and then drives over tortuous tracks and frightening log bridges. On a good day the drive may take four hours but the record, however, is twenty-nine hours. Every piece of equipment, all medical and food supplies and large quantities of fuel oils, and all personnel have to make this journey by Land Rover or Bedford lorry.

Under God, a great deal has been achieved by the B.M.S. in Zaire during the past 90 years. Zaire is determined to rush its progress into an important future. The Zairian Church needs our help to seize its opportunities—it needs a supply of specialist skills in administration, medical work, teaching and the practical knowledge of building, engineering and transport maintenance.

1975
PRAYER GUIDE
of the
BAPTIST MISSIONARY SOCIETY

Sixty-four pages of background notes, prayer topics and maps. To be used each day by those who pray for the work of the B.M.S.

Published Price
For orders placed after
14 October 1974
25p

Special Offer
25% discount
For orders placed by
11 October 1974
20p

Postage Free

Send your orders for the 1975 Prayer Guide to:
The Publications Dept., B.M.S., 93 Gloucester Place, London, W1H 4AA
Please send the money with your order

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1st June, 1974 to 30th June, 1974)

General Work: Anon. (B.J.K.) £5.00; Anon. (Peggie) £10.00; Anon. £5.00; Anon. £1.50; Anon. £2.00; Anon. £4.00.
Medical Work: Anon. (S.E.24) £5.00.

LEGACIES	£
Miss A. E. Blake	20.00
Miss R. O. Edmonds	388.25
Miss G. W. Ginn	400.00
J. Harries	4.00
Mrs. M. Jenkins	200.00
Muriel Kirk	3.73
Miss L. H. Northfield	1,369.73
Mr. J. R. J. Palmer	1,150.00
Miss D. B. Sage	500.00
Mrs. M. Soothill	25.00
Mrs. W. G. Warren	1,653.20

LOOKING AHEAD

The October issue of the Missionary Herald will be featuring Christian witness in the Kisangani area of Zaire.

The second part of Gordon Soddy's article on Bangladesh will appear in November, together with articles on Christian medical work overseas.

Missionary Record

Arrivals

1 June. Mr. and Mrs. G. Cato and family from Kinshasa, Zaire. Miss A. Bean from Upoto, Zaire.

2 June. Miss J. M. McLellan from Ludhiana, India.

8 June. Rev. P. D. and Mrs. Brewer and family from San Fernando, Trinidad.

9 June. Miss J. I. Bell (retired) from Nepal.

11 June. Mr. and Mrs. A. Mason and family, and Mr. and Mrs. E. M. Hope, from I.M.E., Kimpese, Zaire. Rev. G. and Mrs. Soddy from Chittagong, Bangladesh.

21 June. Rev. A. G. and Mrs. Lewis and family from Dinajpur, Bangladesh.

25 June. Rev. G. H. and Mrs. Grose and family fron New Delhi, and Miss M. Bushill from Delhi, India.

Departures

8 June. Miss M. Popham for San Fernando, Trinidad.

20 June. Rev. B. K. and Mrs. Taylor and family to Umuarama, Brazil.

Birth

31 May. In Rugby, to Mrs. M. Ogle and the late Rev. A. J. Ogle (of Yakusu, Zaire), a daughter, Kathryn.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

MAUREEN LACEY

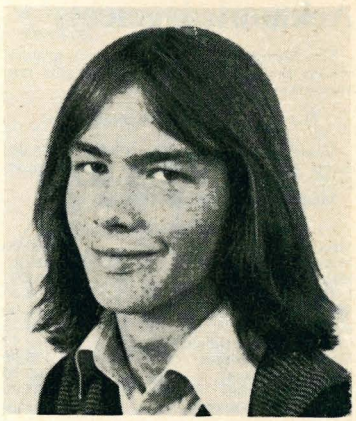
Though I originally come from Yorkshire, I have moved around a little, working in several different hospitals in the country as a physiotherapist. Having been a Christian for twelve years, I know I must have asked God for guidance hundreds of times, but it was not until I put the serious question, "What do You want me to do with my life?", in December 1972, that I got a quick and surprising answer asking me to go to Bangladesh. I had never had any leanings in the missionary direction, but that answer seemed so definite that now, after many months of prayer, advice and, recently, a six months Training in Mission course at St. Andrew's Hall, I find myself looking forward to setting out for Bangladesh in October. After language study I hope to go on to the Christian Hospital at Chandraghona and work as a physiotherapist there.

PAUL GOCKE

I have lived in Northampton for most of my life during which time I have gone to College Street Baptist Church, along with my family. It was in fact my brother Martin who first introduced the idea of going overseas to our family and he went to Bolobo for a year's work in September 1972.

I will be leaving Northampton Grammar School in July and I expect I will miss it at first, along with my other regular activities, but I feel sure that I will be thoroughly happy to go to Zaire to enjoy a totally new life style.

When I return from Zaire next year I am hoping to take up a place at Liverpool University to study Geography and I am fortunate in the respect that much of the Geography course is concerned with tropical Africa, the area in which I will be serving.



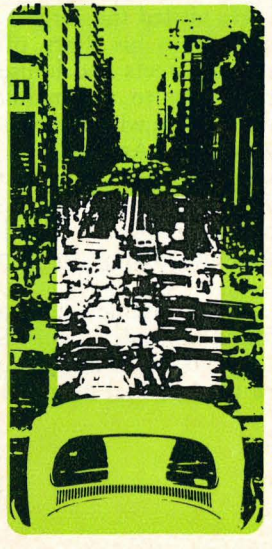
Paul has been awarded a grant of £300 towards his Zaire trip by the National Publishers Association. This Association makes grants, through a scheme known as Communicor, to newspaper delivery boys for any scheme which is considered by them to be beneficial for educational purposes. The Newspaper's Executive agreed that experience in Africa would be useful and therefore Paul's name was, successfully, submitted.

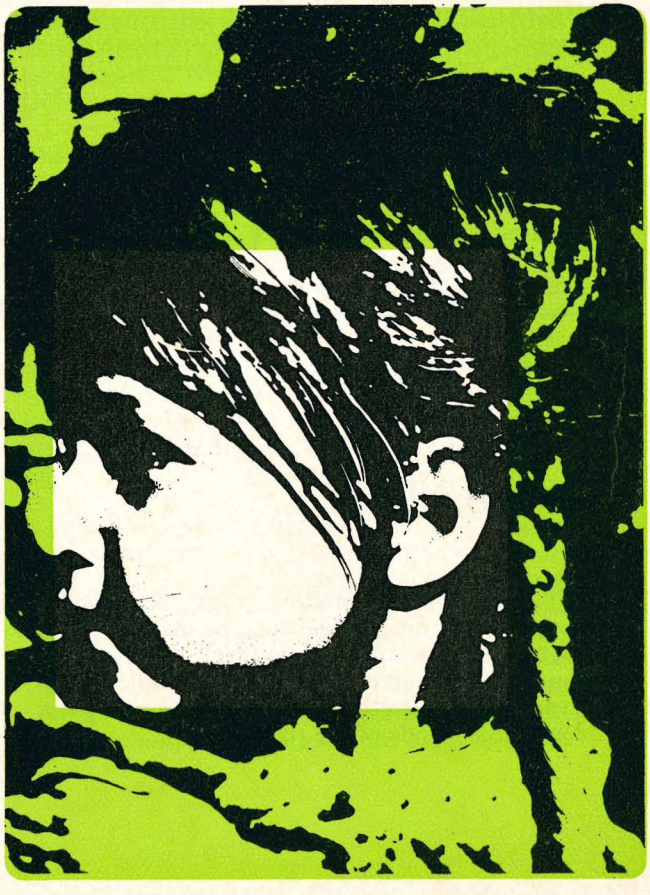
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

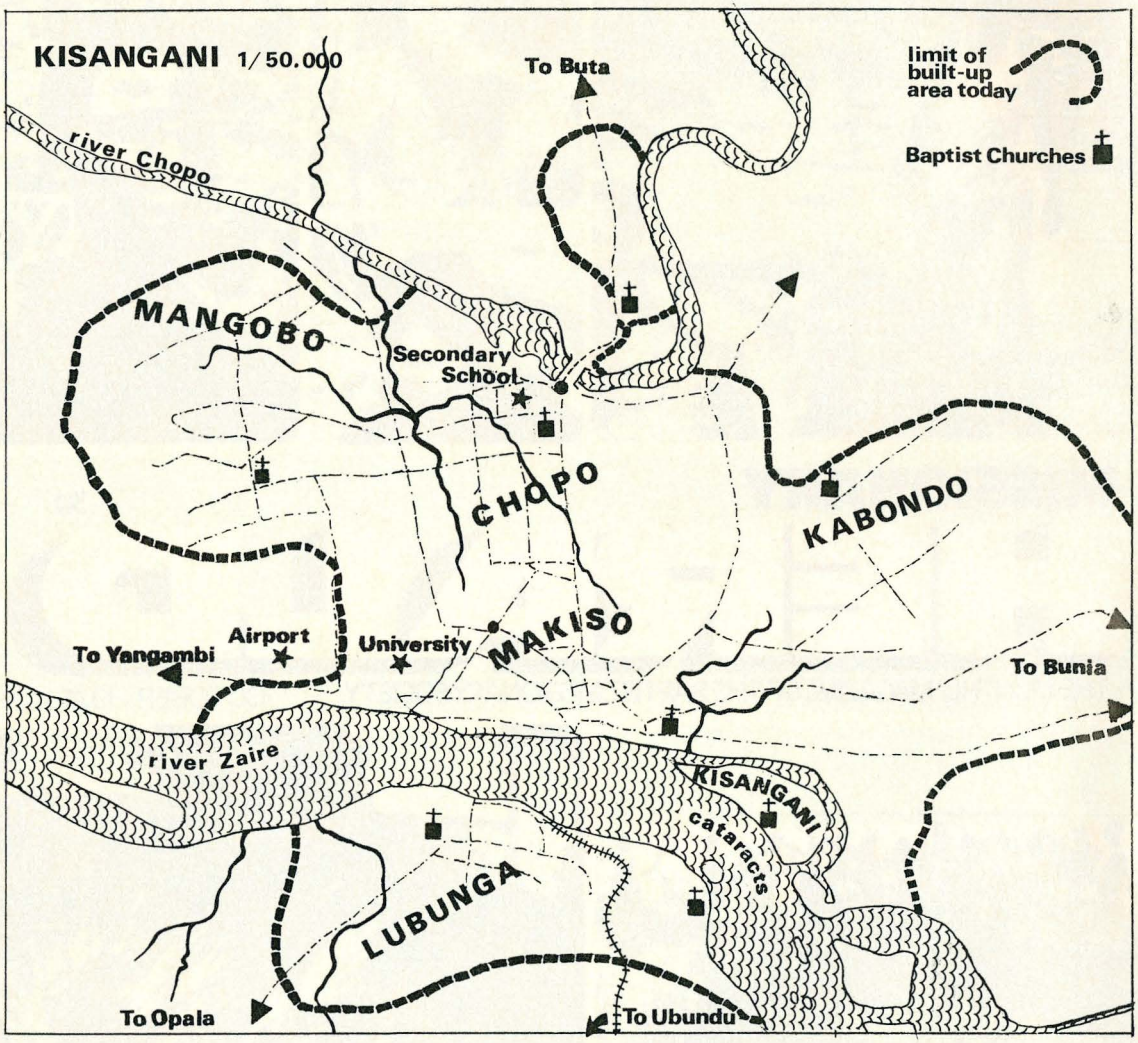
MISSIONARY HERALD

3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY OCTOBER 1974







KISANGANI
The city at the island

IT is less than a hundred years since Stanley passed through this area of Zaire on his journey right across the continent of Africa. He found a large community of fisher-people plying their trade by erecting huge fishtraps among the rocks and islands of the river.

He visited the largest of the islands and left records in his diary of what he found in the village streets and houses. (The inhabitants had run away to the mainland after giving him a rough time with their spears and arrows.) A few years later Arab slavers came in Stanley's wake and made the big island their head-quarters. They called it Singitini but often used to speak of it as simply "at the island"—Kisangani in the Swahili language they spoke.

When Stanley returned six years later to found the Independent State of Congo for King Leopold of the Belgians, the island continued to be used at first as a government post but soon

Church members on the market in Kinsangani, selling bananas.

clearings were made in the forest on the north and south banks and a new town began to spring up which the colonists called: Stanleyville.

Missionary work was begun among the Baena people of the Falls by our pioneers working from Yakusu, only 20 miles down-stream. I was preaching at one of their churches a few Sundays ago and the first man to greet me was baptized in 1914 at Yakusu. In 1928, the Yakusu staff were able to put a missionary couple in the city, Rev. and Mrs. Wilkerson who came from earlier missionary service in Rhodesia. "Kamango and Mama" as they were affectionately called are still remembered here for the services they used to hold on the veranda of their home. I had the privilege of preaching my first sermons in halting Lokele on their veranda before they left for retirement in Britain.

Later our Society put up a brick church which we are still using for services on a site near the river and also a missionary dwelling house along-side. The town began to grow rapidly as river traffic increased and coffee, palm oil and rubber plantations were established near by. Workmen were drawn from surrounding villages and dormitory towns sprang up on the edge of the European quarters to house them. These men brought their families with them and a new city came into being.

While Mr. and Mrs. Parris and later Mr. and Mrs. Chesterton looked after the church work here and in the district around Stanleyville, it was still an outpost of Yakusu. But the work soon outstripped the possibilities of supervision from Yakusu and under Mr. and Mrs. Sewell, Stanleyville became an independent station of our Society.

Several churches put up their own buildings in the dormitory towns around the centre. Zairian pastors were already engaged in leading these communities so that when Independence came, while Mr. and Mrs. Freestone and later Mr. and Mrs. Robinson were at the Central Church, little difference in organization needed to be made for African leadership to "take over".

There was no disintegration when the Basimba rebels came in 1964 and singled out many Christian leaders for special attack. Our African pastors had shown that they could be independent and as soon as government forces freed the city and peace was restored to the area, the Kisangani Church was gradually built up again. But our folk were not anti-missionary as was proved when they gladly welcomed Mr. and Mrs. David Claxton to their service in 1965 and their great sadness when David was violently taken from us only two years later.

The Baptist share

It is perhaps the memory of such missionary contributions to the work of the Central Church, as well as that made by Mr. and Mrs. Briggs who served for some time at the bookshop in the city, that has produced such a warm welcome recently for Miss Janice Cowey who has come to do work amongst the womenfolk here. And it is probably for the same reason that our leaders are now asking whether another missionary could come to help with this same Church area.

Because Kisangani was an outpost of Yakusu in the early days, with State-controlled schools being built to provide education for European and African children, we never developed the same kind of school-work here as we did on other stations of the Society in Zaire, save for village schools among the Baena. Nor did we attempt medical work either because government hospitals and dispensaries were being put up.

But when the Basimba rebellion destroyed our secondary-school and training-schools at Yalemba, we decided to send part of the secondary teacher-training school to Kisangani where it was opened in some abandoned primary school buildings and given the rather grandiose title of "Collège Protestant". Margaret Hughes, a member of the staff of our school at Yalemba, was back in harness when the school opened here in 1965. Mr. and Mrs. Allan worked here for two years and Miss Annie Horsfall has come to help us. We are privileged to have as present Director, a Belgian protestant, G. Richelle, whose wife is the niece of one of our earlier Yakusu missionaries, Rev. W. H. Ford.

We are proud of the part our Baptist churches played in getting the Protestant University going here, in 1964. Its life as the "Free University of Congo" was not very long and there was a good deal of hardship to bear as military revolts brought bloodshed and destruction. But the efforts we made did mean that the University was founded and kept going at Kisangani instead of being put elsewhere in the Republic and many of our young have been able to take advantage of university courses who otherwise would never have done so. Now that the University has become part of a single National University, no form of Church control exists any longer. But Church witness is continued and the Christian way of life is still being presented to our students.

When European names had to be discarded in favour of authentic Zairian terms, Stanleyville became once again Kisangani. But the city had become a vastly different place from the first "Kisangani". From a thousand or so at the beginning of the century, the population rose to some 7,000 by 1920, to nearly 50,000 by 1955; it stands at just under a quarter of a million today!

The challenge of such a population cannot be met by six Baptist communities alone and we are glad to welcome other brethren in Christ who share with us the evangelistic responsibility: the Salvation Army are at work here and also the Evangelical Church of the Upper Zaire which has grown out of the work of the Unevangelised Fields Mission in this area. Very recently a Church of the Anglican persuasion has been formed and we hear that buildings are going up to house a Pentecostal group in one zone of the city. Some sects are busy who do not

The church on Kisangani Island.

associate themselves with us: the Kimbanguist church and some Jehovah's Witness missionaries. Roman Catholic churches continue to be used throughout the city.

What of the future? Boeing jets already come down and take off at the airport of Kisangani. There will be television studios built and functioning before this article is printed. Plans are being made for a huge hydroelectric barrage across the Zaire over the Falls where Baena fishermen attacked Stanley with their spears; the government say they intend smelting iron-ore with the power so generated and making Kisangani into a steel city. The University is already 2,000 strong but it is expected to expand until there are 5,000 students on campus.

Much of the execution of all this development will be undertaken by Zairian trained experts. We can thank God that a number of these have been trained in our own Christian schools and know Christ as their Saviour. But this is not true of all by any means. The Christian churches of Kisangani have a challenging task in front of them to maintain and expand the witness they are already making. And this challenge we pass on to folk in the Homeland churches who continue to support our work by prayer and giving—to those too who can come and give specialist help in Kisangani today.

A Bible School group at Yangambi.

KISANGANI
A superintendent comes home

Rev. Mokili Bolema is the Superintendent of the Upper River Region of the Baptist Community of the River Zaire (ex-BMS), a position which he took up in September 1973 on his return from a year's study and travel in Europe. Here he shares some of his impressions of England and discusses the insights he gained into our English churches and the new perspectives he gained on church life in Upper Zaire.

Rev. Mokili's course, sponsored by B.M.S., was at a Bible college near Lausanne in Switzerland, a place that he found peaceful and beautiful —if rather cold at times. The course completed, he spent about six weeks in Britain, visiting churches and taking part in the Summer Schools at Alloa and Bexhill. When I asked exactly which places he had visited, it was apparent that his visit had been no holiday, as the list included Alloa, Edinburgh, Glasgow, Manchester, Preston, London, Bexhill, Poole, Isle of Wight and Brighton—as well as various stops in the Midlands.

About the Summer Schools, he was most enthusiastic. He was very impressed by the times of group Bible-study and discussion for the young people, and plans to encourage this in Zaire. The contact between missionaries and potential missionaries also intrigued him and he found it thrilling to think that among those present there might have been some discerning the call of God to come to Zaire to serve Him there.

Schools: for Summer and Sunday

Nor was the lighter side of Summer Schools lost on him. He remembered with amusement one young person asking "innocently" what was the number of his room, with the ulterior motive of tampering with his bed. Equally "innocently", he gave the room number of one of the leaders, who later received a visit from a rather disconcerted caller. Cricket was also something new and even football was somewhat different, owing to the participation of some intrepid girls.

Turning to the subject of the churches he had visited, he was surprised to find that, although the churches were lively, numbers were much smaller than in the churches in Kisangani. There was, however, a better proportion of young people in the churches than he had expected.

The Sunday Schools were also much more prosperous than in Zaire, where the full importance of the Sunday School is only now being appreciated. He was surprised to find that even small churches would often have a large Sunday School and that numbers of children would frequently exceed those of the adults. Now that day schools in Zaire cannot be relied upon to provide the grounding in Christian things that they once did, Sunday Schools have emerged as a priority for development, and the Rev. Mokili has returned to Zaire with the desire to emulate both the popularity and the quality of the Summer Schools he saw in Britain and Switzerland.

Slaves to times

It was good to hear from Rev. Mokili of the impression made upon him by those who entertained him in Britain. Always to be met on arrival at a new place and then to be installed as a member of the family left him with a high opinion of British hospitality and greatly helped him to avoid feeling lonely in a strange land.

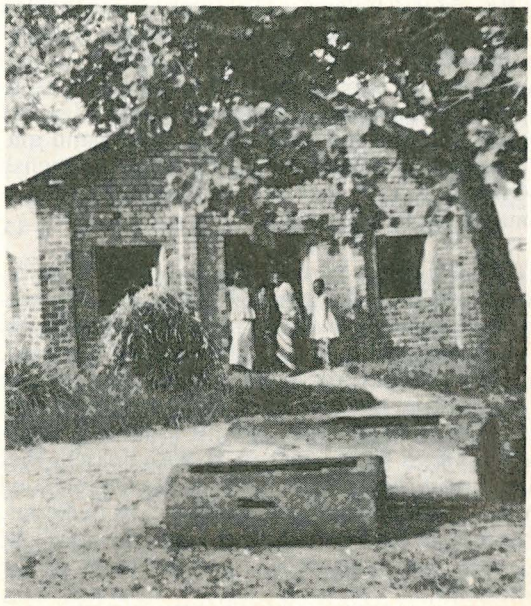
When I mentioned the subject of his return to Zaire, it was interesting to hear that he had found the problem of acclimatization much as British missionaries do. Even the change from European to Zairian food had not been without problems. Another contrast familiar to missionaries also struck him—the matter of punctuality. Although Europeans had seemed to him at times slaves to their diaries and personal timetables, he did appreciate the general punctuality he found and the reliability of people in keeping engagements. He was destined to some disappointments on his return, having forgotten that meetings are liable to start long after the quoted time and sometimes never to start at all.

He felt that he had learned much from seeing how the churches and the denomination in England were organized, and had gained a clearer understanding of the B.M.S.—the partner of the church in Zaire. One of his highest priorities would be to build up Sunday School work, if possible by means of seminars and leader-training programmes such as those from which he himself had benefited.

The experience of living in a foreign culture had given him several insights into the problems encountered by any missionary. He had been separated from his wife and family for almost a year, so that he had felt for himself the personal strain of being cut off from loved ones—and the joy of letters from home. He had inevitably been a stranger, despite all the love he had experienced, and simply to be always in a strange place and to be different from everybody else had been hard. All this had given him a new understanding of the sacrifices made by missionaries prepared to come to countries such as Zaire to serve Christ in the church there.

At the invitation of Rev. A. B. Johnson, a Jamaican who was formerly a missionary at Yakusu, he had spent some time in Jamaica before returning to Zaire. There he had felt much at home and he singled out two aspects of the church there for mention: its autonomy and the fact that it sends out its own missionaries. Within the last couple of years, the Baptist church here has gained its autonomy; and he reflected that perhaps God would lead the church in Zaire to consider the needs for missionaries in other French-speaking African countries and itself become a missionary-sending church.

Old talking drums outside a village chapel near Kisangani.



FIRST IMPRESSIONS OF

PIMU, ZAIRE

by
Anthony Smith

We have some 25 maternity beds, some 20 tuberculosis beds (and 80 tuberculosis patients under treatment, most of them up and about, semi-outpatients), also about 80 acute medical and surgical beds with no real division between medicine and surgery. Even men's and women's wards are only approximations—especially when husbands, wives, uncles, aunts or grandparents occupy floor space between and under beds as the general providers for the patients. All the beds are always full and overflowing!

Some 50 to 60 outpatients are seen each day by our African trained nurses; any cases which are not straight-forward or which require admission are seen by me in the afternoons; usually between 15 and 30 cases daily. Three days a week I try to see most of the ward patients in the morning, two days a week operating lasts from 7.30 a.m. officially until 12 noon, often ending in lunch at 2 or 3 p.m. Tuesdays, on a monthly basis, I visit the tuberculosis patients twice, leprosy patients once and one of our two outlying dispensaries, 30 or 40 miles distant.

The surgery is extremely varied; and I find myself general surgeon, urologist, gynaecologist, obstetrician, orthopaedic surgeon, and ophthalmologist by turns. I cannot speak too highly of the value of the four years experience and training (particularly the two years at Taunton) allowed me after coming home from India and before coming here. This allows me to tackle major surgery varying from intricate intestinal operations in 3 pound premature babies, to removal of 9 pounds of fibroid from a very large lady.

Travelling through the jungle in lorry or jeep is always interesting and exciting. My first major trip involved a seven-hour wait in a ditch (almost 'off street parking'), while my second involved an hour's drive by the light of two torches as the Land Rover's battery was flat.

TRINIDAD

by
Margaret Popham

What struck me most forcibly in the first few days here was, not how different so many things were, but how familiar! On the evening of my arrival, there I was, sitting in rural Trinidad, watching Thames Television's "Love Thy Neighbour".

Perhaps it surprises you that this particular programme should be featured on Caribbean Television, but I am told that the Trinidadians are hugely amused by it—because, don't forget, this is a multi-racial community, with West Indians of African origin, East Indian from India, Chinese, people of Spanish, French and other extraction, with a sprinkling of British. We are certainly a mixed multitude. By the way, viewers, television here also shows "Ironside" and "Cannon".

Another familiar sight in the "island in the sun"—the gas stations. I suppose garages look the same the world over, and here they are dominated by the words, "Shell" and "Texaco" both of whom have large industrial plants in the San Fernando region.

Two other names made me feel very much at home—Woolworths and Bata and "M. & S." is on everybody's lips in England, so is "Kirpalani's in Trinidad. The supermarkets are on the American pattern, huge, and with an enormous range of goods, and are found in big shopping Plazas, again on the U.S. model. Everything is very expensive here.

I had heard about the poverty of south, rural Trinidad, and was therefore surprised to see much modern, and very attractive housing in this part of the country. But outside appearances can be deceptive, and only a fortunate few of those homes would boast piped water inside the house, or indoor toilets. In by far the majority of cases water would be obtained in buckets from a stand-pipe at the side of the road.

KISANGANI
Six Baptist Churches

THE pastor in charge of the Kisangani Baptist Churches, the Rev. Lituambela Mbula-Itongo, has just showed us his report for the past year and we publish some of his news. He describes in turn each of the six main Baptist communities, with its special characteristics:

CHOPO

We often call this our "pilot community" because of all the different activities that go on there. The church has asked Pastor Singa to continue to be their leader, in spite of his many other tasks since he graduated from the Theology Faculty of the University last July. He often makes visits with some of his church members to Bamanga villages on the banks of the Lindi river, using the church's outboard-powered canoe for the journey. Last Christmas he went to Yalemba to encourage our brethren in Christ on that station.

Members and deacons outside the Mangobo church.

The land around the Chopo church is kept smart and beautiful by the efforts of our indefatigable deacon Looli Libata who keeps the grass trimmed and the flowers blooming.

This church has a daughter church across the Chopo river where Supervisor Gebelo Lifeta is busy.

MANGOBO

Our elderly pastor Iyombe has been at work here for many years. He knows all the church members intimately and indeed most of the folk in the whole zone of Mangobo where he is affectionately known as "Papa". He has been much saddened this last year because of the serious illness and death of his wife. Perhaps it is because he has been through so much trouble himself that people find he can help them a great deal when they go to him for counsel.

Baena boys on the bank of the Zaire.

Ladies from Chopo church taking food to patients in hospital (below right).

LUBUNGA

Over on the other side of the river. Here we find a lot of members who have become Christians through the work of our station schools at Yakusu and Yalikina as well as at Lingungu, Bandu and Yalemba. A preacher always gets a good reception here if he is prepared to conduct the service in the Lokele language.

This church could easily be our strongest financially but they have a continual drain on their resources because they have to pay the salaries of a number of primary school teachers. Our school there is not yet helped by the government education department. We feel that education is the duty of the state and church monies ought not to be used to such an extent as here.

There are three out posts of this church: one at Yaatange, 22 miles along the Opala road and two along the railroad to Ubundu, one at Enge (2 miles) and the other at Lula (5 miles).

KABONDO

A rapidly growing church, largely because of the efforts of Pastor Lumo Lioo who never tires in visiting his members even though he must travel everywhere on foot. Another reason is the spirit of co-operation that exists between the deacons here.

This church has opened an outpost at Kibibi, six miles along the Ituri road, with supervisor Sikoti Kengeakoi in charge. He has had to go to hospital for three operations during the past year and we give thanks for his recovery and his continued work amongst us now that he is better.

We have a large plot of land allotted to us in Kabondo. The urban authorities have been trying to take over part of it to make a sports ground, but we hope to put up a dispensary on it and a dwelling house. A development committee has been set up to look into this.

KISANGANI

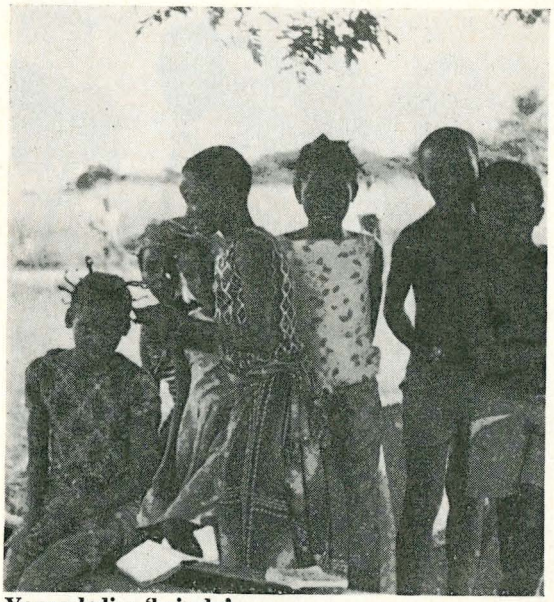
Our church in this zone is split into two parts geographically by the river. This is the church of the Baena tribe. On the north bank, Pastor Etoko is at work while over on the south bank, the church is led by Supervisor Katenga who is himself a member of the Baena people, the only one on our pastoral team. One of the first things Pastor Etoko was able to do when he went to

Kisangani last year was to overcome a spirit of dissension that had grown up between the two halves of the church. Church offerings are already going up as a result!

Kisangani is the zone where a lot of Moslems live. They have a Mosque here. Some converts are already coming into our church who were formerly adherents to the Moslem way of life and belief.

MAKISO

Pastor Lituambela Mbula-Itongo is in charge of the work here but he cannot give a lot of his time to it because he is the overseer of all our work in Kisangani. This community, whose work is of an ecumenical nature because of our services, held in French, attract students from the University and visitors to the city from other parts of Zaire and from other countries, ought to have a full time pastor. Perhaps B.M.S. could send us a missionary pastor for this job?



Young ladies 'hair-do'.

Going to church in a dug-out

Report from **Annie Horsfall**

I have been no further than Yakusu and have crossed the Zaire only once, when I went with Derek Allan when he preached at the Church across the river. We crossed by public transport—a dug-out canoe fitted with an outboard motor. The 30 passengers sat on the edges of the canoe and the goods were carried, too, including a bicycle and several large blocks of ice.

Our arrival at the Church was heralded by the sounding of the Church drum which was struck again when the service was ready to begin. We found the Church to be packed, the women and men sitting separately, and there were two choirs. The youth choir were robed and they sang hymns throughout the offertory, which took over twenty minutes as each row came up in turn to put their gifts in baskets on the communion table.

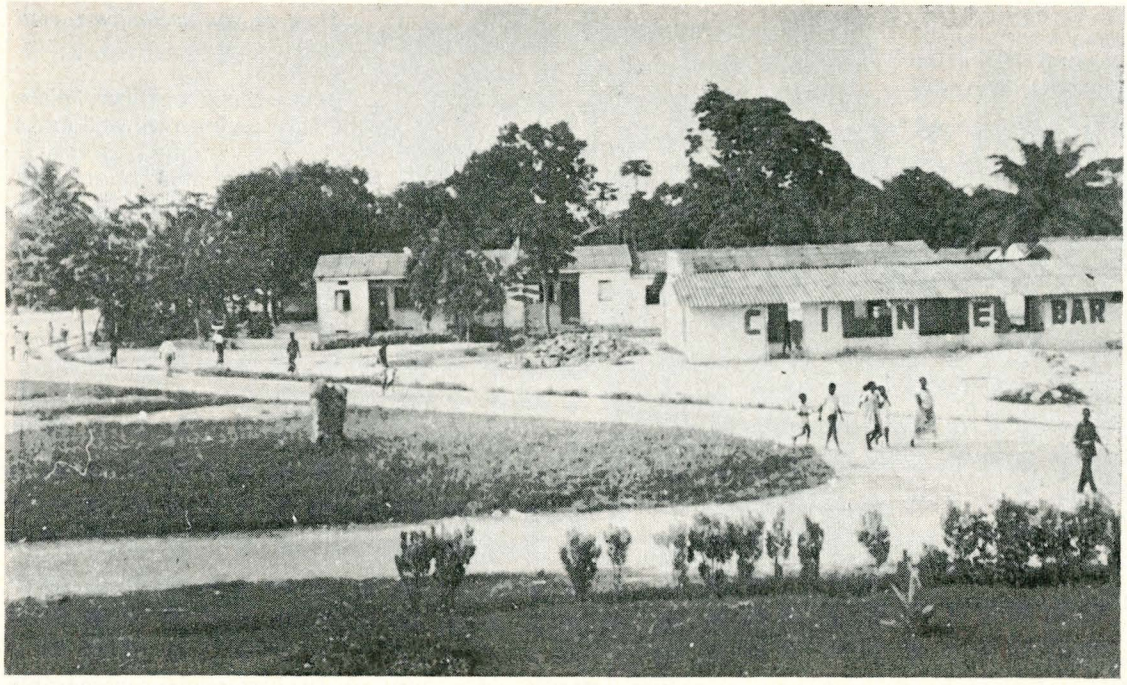
Derek preached in French and we had one of the deacons from the Makiso Church with us who translated into Lokele and the hymns were sung in Lingala and in Lokele, to English tunes! We were given a wonderful welcome and afterwards I was asked to accompany Derek to the door to shake hands with everyone as they left—literally everyone, including the little girl who went round three times. We were given an excellent Zairian dinner before returning home and the whole morning was an unforgettable experience.

One nurse for all Scotland

John Furmage writes:

Helen Watson, a fellow Scot, is the first B.M.S. nurse to work here in Brazil. She has been working with B.M.S. Mobile Dispensary treating the poor in the villages far from any medical help. Helen is probably the only fully qualified nurse in an area the size of Scotland, good nurses being scarcer than doctors here.

Working along with Helen has been Lydia Klava, a trained church worker and teacher. Apart from being company for Helen on her journeys into the interior, she has been able to take the opportunity of doing evangelistic work, especially among the children, while Helen treated the sick.



View of Chopo from the church tower.

KISANGANI
Melody makers in the service of the Church

Citizen Looli Libata, a deacon of the Chopo Baptist community has trained and led for many years a choir composed of young people from several churches in the city. We interviewed him about his work.

When did the choir begin?

There was a choir in the first church that was begun here in Kisangani when they worshipped in the building near the beach. This was before I came to the city. It started, I think, in the years when Mr. and Mrs. Parris were our missionaries. Later, when more churches were opened, the idea began of forming a choir with young people from all of them.

Where did you learn to sing in a choir and to lead one?

Mrs. Palmer taught me and many other young folk at Yalemba where I was a school boy. Then when I went to Yakusu to train to be a nurse and to work on the Yakusu hospital staff, I joined Dr. Browne's choir and he helped me to become the choir leader at Yakusu.

Who are members of the choir now?

We have about fifty people, youths and girls, with some older men and women, who come from the Baptist communities all over the city. They are all church members now, one of them being baptized last January.

How often do you meet for practice?

We practise in the evenings before it gets too dark, on Mondays, Wednesdays and Fridays.

Where does your repertoire come from?

I have quite a good library of hymn books which missionaries have kindly given me or obtained for me and we keep looking in them for new hymn tunes to sing and teach our members in the churches. Handel's Messiah provides us with a lot of good tunes; the Hallelujah Chorus is always

Tidying up outside Chopo church.

welcome! Our singers like Negro Spirituals too and we sing a lot of these in English or in translations. These days we are making up a lot of songs ourselves in Zairian music because our government is encouraging people to use authentic Zairian things as much as possible. We ourselves enjoy this very much and so do the church congregations.

How do you accompany your singing?

One of our members plays the harmonium very well and I let him play on my own instrument for special occasions. For the Zairian music we have two skin-topped drums, a wooden talking-gong, two antelope horns and a hand piano.

Do you sing at places other than churches?

Oh yes, we have often accepted invitations from government officials to take part in special gatherings at the Regional Commissioner's residence or at the University end of year ceremonies. Last Christmas the university chaplain invited us to give a concert of carols and nativity plays. Then in 1972 we made a memorable trip to Kinshasa where we sang in some of our Baptist Churches and also appeared on national television in the capital city.

GROUPS IN ZAIRE and SRI LANKA

ZAIRE

Report from **David Brydell**

The Scripture Union Group has made very encouraging progress over the past year. Some of the regular members have now taken charge of the entire meeting, several times each, and this entails choosing a passage or theme to study, and preparing and leading a discussion on it.

It is quite obvious that the group has just about attained 'adulthood', since when I am not leading it myself I take very little part in the proceedings, adding my word usually only when some tricky problem is brought up which is a bit beyond the experience or knowledge of the lads.

Most of the S.U. members come from Christian homes; one who began to attend in April is the son of a village catechist (Lay Pastor) and hopes to follow in his father's footsteps; another is the nephew of the president of women's work in Bolobo, who brought him up after the death of his own mother. Her saintly influence can be seen in his own faith and character. It is good to see the influence which a Christian upbringing can have on these young people.

SRI LANKA

Report from **Mark Churchill**

On Easter Day one whole Hindu family and three individuals were baptized. One of them, aged about 25, has built a meeting place on his estate, with the help of Catholic and Hindu young men. It is about twelve feet square, made of bamboo and mud: there they meet to study and when we visit, and the lay worker sleeps there when he visits alone as there is no return bus at night.

I was there this week and about twenty young men and one or two older people were there, singing Christian lyrics and listening as we talked about Jesus. What a beginning for a congregation, a church, on that estate about twelve miles from the town.

Ever since coming here it has been my hope to concentrate on a few estates at a time, so that over a period of years, on many of them, more converts can be won and congregations established, with their own elders and regular worship, including the sacraments.

Ladies after a united meeting in the Kisangani area.

KISANGANI
First impressions

I HAD spent five months in Zaire, observing the work and having a course of medical treatment, when I flew from Lisala to Kisangani to begin my work amongst the women.

I could hardly believe I had arrived when the plane landed at lunch time, on a tarmac runway and I was in a city again. The tarmac, lights, numerous cars, people and a more or less organized airport fascinated me. Apart from Kinshasa, the three other airports I had been to were sand and gravel runways in bush land with no real airport building.

After formalities, including filling in another immigration form, (I must have filled in a large number of these since being in this country!) I was met and taken to the house of Dr. John and Mrs. Carrington. The following weeks I met numerous folk all of whom thought I should remember their names and faces. But only now am I putting names to faces.

A splendid welcome was given to me and, as a colleague said, "It probably has not been done the same since the early missionaries came!" Great plans were made and a service of rededication and thanksgiving was held with members from all the churches present. It is hard enough speaking to a crowded church in one's own language but it was ten times as hard in Lingala. Afterwards came the inevitable feast.

As the days progressed, so the work increased. I was asked to help teach the women and organize programmes with them. Nine churches, seven days in a week—how could I do it? One colleague in Kinshasa once said to me, "You will not need a car in Kisangani, you will have to learn to steer an outboard motor!" I thought she was joking, but now I don't think she was. There is water everywhere and on first flying low over Kisangani, one imagines there is very little land—we flew over so much water. To get to three of our churches I must cross the river, to one by the ferry and to the other two by canoe. However, be assured I am not causing traffic havoc on the river Zaire because I am driven across by Africans.

To overcome the problem of not visiting all the churches every week, I started a course which is held mornings for the training of suitable women to be teachers. Qualifications of entry were the ability to read and write. This class has now maintained good numbers and consists of pastors' wives, teachers' wives and nurses' wives.

Morning work with the women is hampered as a lot of the livelihood of the family depends on mother's ability to grow fruit and vegetables in the garden and to sell them at the market each day. You can imagine that after six hours in the market at unbearable temperatures and with very little shade, a lot of the women are too tired to come to classes. However, now we have classes running in all churches during the afternoons.

The first subject I insisted on was reading and writing. I did not realize how few people could read and write. We must be teaching about 300 women amongst the different churches. I have such delight in going to visit these classes; and to see the progress and enthusiasm is surely a cause for thanksgiving. New candidates to the field!—if you want to learn language vocabulary, teach reading and writing. The morning classes also begin with prayers and end with short Bible studies which all the women take in turn to lead. They started as five minutes epilogues and now they can take anything up to thirty minutes.

The beginnings were not easy. The church in Kisangani had not had a missionary lady working with them for some time and it was difficult for them, as for me, to adjust to new ways. However, we are now working together and I am very conscious of the fact that I am not here in my strength alone but in the strength of the Lord God, Whose I am and Whom I serve.

A missionary marriage

The Missionary Herald of August 1971 contained the photographs and details of two short term single missionaries, Jessie Morrison and David Boydell.

They were both appointed to Bolobo, Zaire, where they taught in the secondary school. They have just returned to Bolobo, for a further term of service, as Mr. and Mrs. Boydell. They will be sharing in the work of the Bible School.

Jessie and David were married in the Greyfriars Free Church, Inverness, on 16 August, by the Rev. Donald McDonald. Among the guests were ten missionaries, or former missionaries, from Bolobo, two of whom, Stephen Kent and Martin Gocke, acted as ushers.

B.B.C. appeal for

MEDICAL MISSIONS

Sunday, 13 October, 11.10 a.m.

by

Dr. J. Paget Stanfield

on

B.B.C. Radio 4

1975
B.M.S.
PRAYER
GUIDE

25p—or 20p

if you order before
11 October

A helpful guide as you pray for the work of the church overseas.

From:

B.M.S.
93 Gloucester Place
London, W1H 4AA

Missionary Record

Arrivals

3 July. Miss J. Westlake from Chandraghona, Bangladesh.
4 July. Mr. D. Boydell, Miss B. Fox, Miss J. Morrison, Rev. and Mrs. D. Norkett and daughter, and Miss J. Parker from Bolobo, Zaire, Miss R. Montacute and Miss E. Newman from Kinshasa, Miss K. Ince from Pimu, Mr. P. Schwier from Tondo, and Miss M. J. Greenaway and adopted daughter from Upoto, Zaire.
8 July. Mrs. D. W. F. Jelleyman and 2 children from UTCWI, Jamaica.
9 July. Miss S. Slade from Okhaldhunga, Nepal.
10 July. Miss M. Diver from Bolobo, Miss A. Dawson from Upoto, Mr. and Mrs. R. Gray from Yakusu, and Miss R. Murley from Pimu, Zaire.
15 July. Rev. D. W. F. Jelleyman and 1 child from UTCWI, Jamaica.
17 July. Miss P. Gilbert from Ngombe Lutete, Zaire.
24 July. Rev. J. O. Wilde from Dinajpur, Bangladesh.

Departures

4 July. Miss P. D. James for Cuttack, India.
6 July. Miss V. Campbell for Dacca, Bangladesh.
22 July. Mrs. A. M. Smith and children for Pimu, Zaire.
23 July. Miss E. A. Talbot for Kathmandu, Nepal.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(1st July, 1974 to 17th July, 1974)

General Work: Anon. (Prove Me), £5.00; Anon., £5.00; Anon., £14.00; In memory of L.M.F., £100.
Medical Work: Anon. (R.P.), £5.00; Anon., £5.00.

LEGACIES

Mrs. M. Ash	£500.00
Mrs. G. A. Baldwin	£1,025.00
Miss I. M. Beresford	£750.00
Mr. F. J. Catliff	£224.13
Miss G. E. Collingridge	£10.00
Mr. L. Darwin	£100.00
Prof. M. Guthrie	£244,27
Mrs. F. Holmes	£25.00
Miss L. Jowett	£25.00
Miss A. Lee	£300.00
Miss G. E. Lewis	£100.00
Percival White Trust	£420.03
Mrs. R. M. Perry	£500.00
Mrs. S. M. L. Phillips	£50.00
Mrs. A. Redfern	£1,000.00
Mrs. A. J. Shelley	£25.00
Mr. B. W. Wraight	£16.66

Death

30 June. In Rushden, Northants, Dr. Gottfried Oram Teichmann, B.S., M.R.C.S., L.R.C.P., aged 86 (B.M.S., Chandraghona, Bangladesh 1911–44).

Praise for Today

These days in which we live, as has been said so often, are ones of rapid change, in which the Church is itself inevitably caught up. Although it is only twelve years since The Baptist Hymn Book was published in 1962, many new hymns and tunes have been written in the intervening years, which by their choice of contemporary themes and use of up-to-date musical idiom have something relevant and meaningful to say to the present-day congregation.

Many members of our churches have come to know and love some of these hymns because of their use on the radio and TV. Many ministers and organists have been asking that some of the best of these might be put together in a supplement to the BHB. The Psalms and Hymns Trustees (who publish our Baptist hymn books and devote the profits to the help of widows and orphans of Baptist ministers and missionaries) have therefore done this. "Praise for Today", which they hope to publish at the end of October, is a supplement of 104 hymns.

These hymns and tunes, all of them of recent origin, come not only from this country, but from Canada, U.S.A., Australia and the younger churches of Asia. A large proportion have never previously appeared in a hymn book in this country, some have not appeared in any hymn book.

The book is particularly rich in hymns on the Church and its mission, and should prove very useful for missionary meetings. Most of the hymns are intended for congregational use, and are written in traditional style while expressing contemporary thought. Others are in folk-song idiom and will be useful for youth groups and summer schools.

There will be two editions—a music edition and a melody edition (which also has guitar chords). Details of prices and an introductory offer for our churches will be found in an advertisement on the outside back cover of this issue of the Missionary Herald.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

THE BAPTIST MISSIONARY SOCIETY

began its financial year with the belief that all its needs would be met, so missionaries have been appointed and work has continued overseas.

The financial year ends on 31 October, so will you make sure there is money to meet all expenses?

Send a gift now to:

The General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS

&

CRAFTSMEN IN METAL

(*Incorporating Townshends Ltd.*)

The originators of the individual Communion Cup in Great Britain

Dept. M.H. St. Dunstan Works
Pemberton Street, Warstone Lane
Birmingham B18 6NY

Established 1902 **Telephone 021-236 3762**

PRAISE FOR TODAY

This book of 104 hymns, most of which were written in recent years, is intended as an up-to-date supplement to the regular hymn book of a church. Many of the hymns have never been previously published in this country, coming from Australia, Canada, U.S.A., etc. Others are published for the first time. The contents cover the normal themes of a larger hymn book, with particular emphasis upon the person and work of Christ; the Church's mission and unity; and the Christian life. There are new hymns for Christmas, Easter, Harvest and Communion. A number of hymns are suitable for children. Guitar chords make the book specially useful for youth groups.

Publication day is expected to be at the end of October 1974.

RETAIL PRICES: Music Edition: 70p.
Melody Edition (with guitar chords also): 45p.

SPECIAL INTRODUCTORY TERMS:

Sample copy: Music Edition, 65p, cash with order.
Melody Edition, 40p, cash with order.

Small orders: Music Edition, Minimum of 5 copies.
Melody Edition, Minimum of 20 copies.
All at 5% discount, cash with order.

Larger orders: Books to the value of £25–£50 at 5% discount. Books to value £51–£75 at 7½% discount. Books over £76 at 10% discount.

Each of these larger orders with an extra discount of 5% for cash within 7 days.

ALL ORDERS ARE POST AND PACKING PAID BY THE TRUST

The profits of the Trust are devoted to the help of widows of Baptist ministers and missionaries and the Home Mission Fund.

.....

To The Psalms and Hymns Trust,
4 Southampton Row, London WC1B 4AB.

Please supply a sample copy of the Music Edition of

"Praise for Today" .....

Please supply a sample copy of the Melody edition ....

Please supply the following: Music copies .....

Melody copies .....

Cheque/postal order enclosed for £ .....

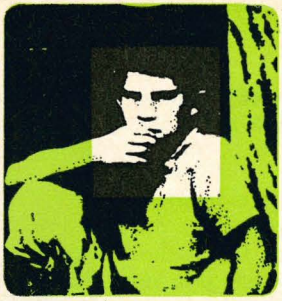
NAME .....

ADDRESS .....

.....

Date .....

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

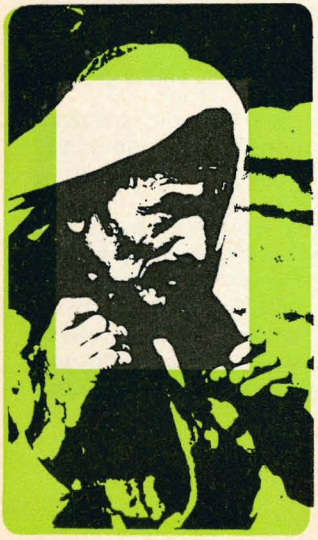


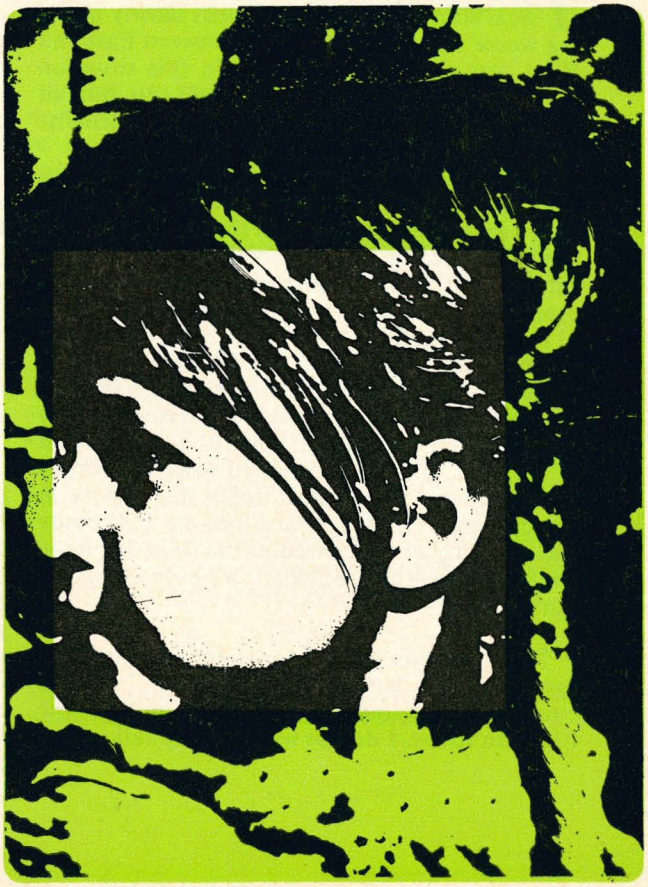
MISSIONARY HERALD

3p

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY NOVEMBER 1974





St. Thomas' Anglican Church, Dacca, Bangladesh. *(Photo: B. W. Amey)*

Bengal—

East Pakistan—

Bangladesh—

Gordon Soddy, *B.M.S. missionary from 1933 continues his reflections on the changes and growth of forty years.*

THROUGH the decade of the sixties the political situation in Pakistan was slowly growing worse and the antagonism between East and West was coming to a head. In this situation there was little the Church could do but sit back and watch, and strengthen itself internally.

Little external outreach was possible in those years of high political tensions, and truth to tell after years of such stagnation the church was not used to thinking in terms of outreach at all—survival was a much more urgent matter. However, there were leaders urging us in the direction of outreach, and the first thing was to strengthen the pastoral ministry of the Church. So there came into being various attempts to train pastors with almost minimal success as it seemed. Every effort seemed to be at the point of collapse most of the time, and yet by devoted work a few men were trained who are now doing fine service in the churches. How forward-looking this really was we none of us realized at the time, for none could foresee the troubles that were about to burst on us.

These troubles had of course been simmering for some years, but suddenly in March, 1971, the country flared into open revolt against the Pakistan Army. I do not want here to talk about the months that followed, except to say that the churches in different districts had very varied experiences at that time.

Those in the northern district of Dinajpur and certain other border areas were forced to flee as refugees into the neighbouring areas of India. Others lived in perpetual fear of molestation, but, apart from a few cases of murder, arson and looting involving Christian homes, for the most part all they had to endure was the terrible uncertainty of life from day to day and the inevitable shortages of such a time. There is no doubt that this experience deepened the spiritual life of many individuals and that some of the churches emerged into the new country with a re-awakening of spiritual life.

It was an unfortunate fact that the massive and essential relief operations so ably mounted by Western nations in 1972 to save the country from famine, had the effect in some cases of damaging this new spiritual experience again by bringing into prominence once more the terrible greed that so easily takes control of humanity. I am not saying that the relief operation was a disaster—it was a great success in many ways and saved the country as a whole—but our leaders quickly realized that the spiritual life of

the churches depended on its being cut short as soon as possible.

It was spiritually better for them to struggle on in poverty and semi-starvation and to have to depend on their own resources, rather than to become paupers accepting the very welcome hand-outs of the West. This was a hard decision to make, but I was quite amazed in some cases at the depth of the feeling expressed in this regard at Union meetings, not only by leaders but also by members of the rank and file.

The church as a whole has been helped in this decision by a new factor which is now emerging. During 1972 in some areas, villages of Hindus, who had returned from the refugee camps in West Bengal to start their lives again in a ruined country-side, came to our church leaders and asked for teaching in the Gospel as they wished to follow Christ. At first there was considerable suspicion about the motives of these people; were they hoping to get a larger slice of the relief cake by such an action?; but when some of them returned after being rebuffed several times it seemed that these requests were actually genuine.

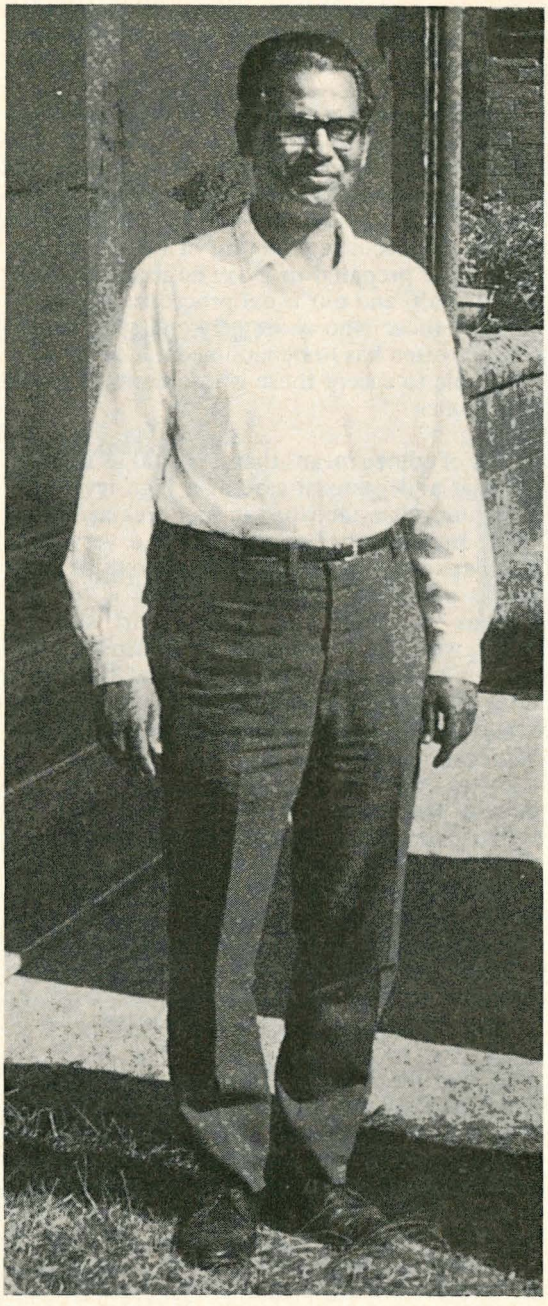
This movement is by no means confined to the areas where our churches are operating, but other churches and missions are reporting the same thing, and the same difficulties. For one thing, this is a mass movement, which means that, in the peculiar structure of Hindu society, villages are prepared to move either all together or not at all, and our usual procedure of accepting only those who show personal spiritual experience often has to be modified a little in order to be able to accept those whose desire is felt to be genuine.

This of course means that it is vital to keep the teaching and pastoral care at a high level after the Church is established in any area as well as in the preparatory period. This is a very good thing, as sometimes one is tempted to think one's task is completed when the church is formed, whereas in reality the hardest part still lies ahead, which is to integrate these converts into the new community and ensure that they grow in the grace which is in Christ Jesus, being slowly weaned in this way from their specifically Hindu culture.

So far this movement has gone furthest in the northern district of Dinajpur, where the pressure of requests for teaching is putting an almost unbearable burden on the small staff available. But there are also requests coming to us from other areas in the south, in particular the Faridpur area where there is currently no foreign staff available and the local churches are having to tackle the whole operation on their own.

To say that I have been surprised at the way in which they are doing this seems to show a serious lack of faith on my part in the churches of that area! Perhaps this is true; there have been serious troubles in that area recently and it was an area badly hit by some of the unhappy results of relief work, but I thank God that in this new opportunity the Church leaders there are rising to the occasion and trying their utmost to gather in the harvest waiting for the reaper.

School boys at Dinajpur, Bangladesh, are in the area where there is movement into the Christian church.
(Photo: B. W. Amey)



Rev. Rajen Baroi is the secretary of the Baptist Union of Bangladesh. He was a visitor to England in 1955 for the Baptist World Alliance Congress.
(Photo: B. W. Amey)

This then is the church situation as I see it as we leave Bengal after 40 years. There have been many ups and downs through the years, but I can see a steady progress under all the surface tensions towards a real independence and a growth in the Gospel. We seem to have avoided a lot of the very real troubles that have come to similar bodies in other countries, and I pray that the church in Bangladesh may continue in the way in which it is going.

The Assembly and Council meetings last January at which we took our farewell of the Union showed real solid progress in many ways, and we give thanks for the atmosphere of peace and fellowship that we enjoyed in the meetings. We also give thanks for the sense we have that the Church is really awakening to the opportunities of the present time, and is ready to accept these new converts into the community with joy.

No-one can foresee the future, but I feel that the Baptist Union of Bangladesh now has a very good chance of real growth in all ways, and that the future should be a bright one—unless other factors suddenly intrude, or the whole country once more lapses into chaos. Even then I feel that the Church is firmly established, and though it is by no means perfect now, it has within it the seeds of real growth into the deepest fellowship of the Kingdom.

I have said nothing in all this about other aspects of our mission work in that country,—the schools, the hospitals, our various social projects and the agricultural emphasis which has grown up in recent years. Perhaps I can return to those at a future time.

NOTE: The first section of this article by Gordon Soddy appeared in the September issue of the Missionary Herald. Copies are still available. These and other earlier issues of the Missionary Herald can be obtained, free of cost, to be used for free distribution to encourage others to take and read the magazine regularly.

Apply to: **Publications Dept.,**
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.

There is healing for city and village

by **Jean McLellan,** *B.M.S. missionary from 1947*

Jesus said, "As you go proclaim the message. The Kingdom of Heaven is upon you. Heal the sick, raise the dead, cleanse the lepers, cast out devils. You received without cost; give without charge." (Matthew 10: 8).

When Jesus was on earth he went about healing the sick and telling the good news of the Kingdom. He entrusted this mission to his followers. Today the Christian Church all over the world is engaged in the great ministry of healing and teaching. The initial command of Christ has left no alternative, but that men and women should continue to respond to carry the Gospel to the uttermost parts of the earth.

From the earliest days of its existence the Baptist Missionary Society has been involved in the twofold ministry of teaching and healing. It was Dr. Thomas who, through treating the young man Krishna Pal, opened the way for the love of Jesus to reach his heart.

A review of mission reveals how, from small beginnings of early pioneer work by medical missionaries, often working under difficult circumstances in lonely places, the Christian Church has contributed to the advance in medical, nursing and other areas, that we can see today.

I can only speak of India, after twenty-seven years of service which gives first hand knowledge. Recently India has advanced in education at a tremendous rate, yet, India, is still a land with vast unmet human need. India, with its millions of people, so varied in cultural and educational background; India, which has so many scenes to bring vividly to the mind of those of us who have had the privilege to serve there, as we read of the many scenes of need in the Bible. There is still the beggar by the wayside; the leprosy patient longing to be healed and the very high incidence

Andrew and Eileen Taylor, with Jean McLellan (centre) and Margaret Smith (right), photographed when they were sharing in the work at Ludhiana.
(Photo: B. W. Amey)

of mortality rate in children, especially under two years of age. The land of the green revolution where nearly 80% still live in the villages.

In Christian Mission we have worked alongside of the government services and in the early days Christian hospitals were placed in many states all over North India. At the beginning there was training of a fairly middle standard given to young student nurses, who even in the forties were mainly from Christian families and sent for training either by the family or the church. Those nurses after qualifying were to be found serving in government and mission hospitals.

After the partition of India, the standard was raised; an extra six months had to be taken and a Grade A certificate was then given. So, the Christian student often had to come out of the sheltered atmosphere of the Christian hospital

to take this compulsory training in government hospitals. In North India, it was received at the Brown Memorial Hospital, of the Christian Medical College, Ludhiana, Punjab. This hospital, where I spent most of my time in India, was then a small hospital, having only 300 bed capacity.

It suddenly became a general hospital, because of the conditions immediately following the partition of India, when during the days of riot and unrest, the hospital had to change from admitting only women to taking in men of all creeds and castes. This coincided with the College having to upgrade and become a M.B., B.S., College.

The Christian Church has always been involved. Through the Christian Medical Association of India and the National Christian Council, liaison with different Christian hospitals has been carried on and the service has been thus strengthened.

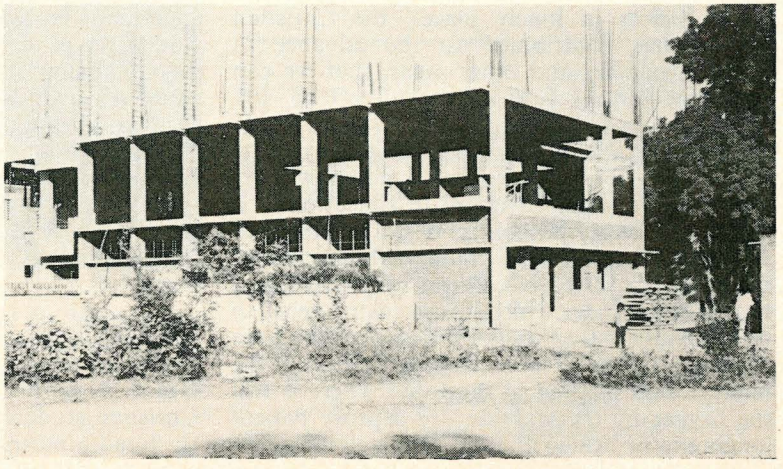
The three main centres of medical and nursing education have from small beginnings advanced, especially in the last ten years. There is Vellore Medical College in South India, the Miraj Medical Centre in Miraj Western area, and the Christian Medical College and Hospital, Ludhiana.

In 1971 when the Church of North India came into being, a much needed and radical change took place in the servicing of Christian hospitals. A survey was carried out and many hospitals were very short staffed and ill-equipped making it extremely difficult for various Missionary Societies to know how to give care and yet maintain a high standard of training. The Church of North India, through agencies of the Church, have been able to pool resources in staff and finance. Some small hospitals were closed down and others merged with a larger centre. Nursing training became a joint enterprise, where teaching staff could render more effective service. Other agencies carried out the same method with hospitals which were not within the Church of North India.

The last ten years in particular have witnessed staggering changes in the health care rendered to the people. I have had the opportunity of being on the staff of one of our own B.M.S. hospitals, the Farrer Hospital, Bhiwani, which was typical of many all over the country. Then I was seconded to head up and develop nursing services in one of the most modern and sophisticated centres of learning in North India, the Institute of Post Graduate Medical Education and Research, Chandigarh. The longest period has been spent at the Christian Medical College and Hospital, Ludhiana.

We have the cream of the youth of India, eagerly pressing in for learning as technicians, radiographers, nurses (a degree course now open to them), in medicine, and also the more mature students coming for post graduate study.

The Medical College has advanced greatly. The upgrading and admitting of medical students for the M.B., B.Sc., degree took place in the early 1950's: the pioneer group graduated



The new College of Nursing in course of construction at Ludhiana.

(Photo: B. W. Amey)

A Sikh Gurdwara (temple) next to the hospital at Narangwal, near Ludhiana. *(Photo: B. W. Amey)*

in 1959. A new hospital was compulsory and the dingy, dark old hospital, which with painstaking care and labour Dr. Edith Brown had worked in all those years ago, has become hostels for young male students, with part still housing the obstetric and gynaecology Department.

Very recently, over the last five years, speciality units have been opened. We now have renal dialysis; a burns unit (the latter offering a course in this speciality); an intensive care unit; a highly geared paediatric unit; a central sterile supply; the finest paraplegic and rehabilitation unit in North India; a vast complex of orthopaedic care and a limb making centre. The care given in the ophthalmic area, both through training, through the first specialized nursing course in the country, and through the network of eye camps, is quite fascinating. In this way the command to heal by those who know and love the Lord Jesus is being carried out.

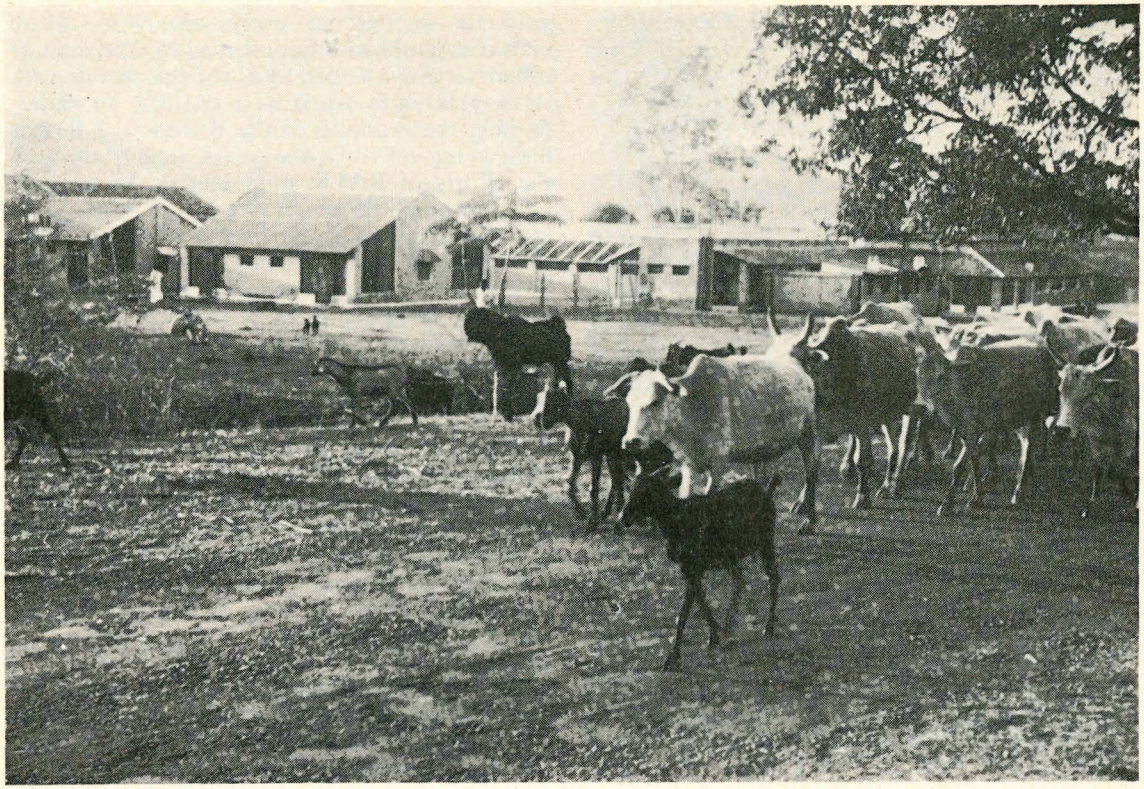
In training the Medical College offers post graduate degrees in every discipline. More mature doctors who have served in Christian or other hospitals, return to us for this training for three years and work as registrars. In radiography, the granting of the British M.S.R. has been going on for a few years, largely through the efforts of B.M.S. missionaries. In nursing, again through the efforts of a B.M.S. missionary with national colleagues, rapid advance is still taking place. A College of Nursing has come into being, giving a degree training which is geared to meet the needs of India. In medicine, in nursing, in pathology and in administration, B.M.S. missionaries have contributed greatly.

There is also the great outreach in community medicine, where the areas around Ludhiana Hospital have to be seen to be realized! The small narrow streets, crowded with people in great need, and little children so uncared for, sitting in the midst of open drains, yet Ludhiana is an advanced, industrial city with a population of 500,000; prosperous, yet so needy.

There is also the outreach in the rural areas through two hospitals with sub-centres. There is the contrast in the hospital of the youth in a learning situation, with the poor who come for treatment. There are middle class too, and the new six-storey private wing caters for those who can pay. Thus the poor are helped by what the rich can pay.

There are beautiful buildings in the Ludhiana complex, a lovely new College of Nursing, a beautiful nurses home and a hostel for doctors. Generous help and willing hands from many countries have made these possible.

The Society may now have only one missionary working from Ludhiana, Miss Margaret Smith, but it can continue to be involved through prayer, especially for those nationals who have taken over from expatriates; the new Director of Nursing, Miss Sigamoni, is carrying a great responsibility. Then there are those in Administration; in Community Health, and in the College, teaching all the time; the Governing Body with members now mainly nationals, sent by the Church of North India, and other related groups. This vital centre has still a major role to play in the great ministry of healing and education at all levels.



Christian hospitals are still needed

by **Stanley Thomas**
BMS missionary from 1938

HAD there been any doubt in my mind that the usefulness of Christian hospitals in India was coming to an end it was rapidly dispelled during my recent trip to Orissa. Please notice that I call them "Christian" and not "Mission" hospitals, for they must not be regarded as agents for evangelism but rather demonstrations of love and care for people.

There are, of course, changes in the problems facing the hospitals and these vary from place to place so that some have had to close or hand over to other management. Rising costs in a population that is too poor to pay very much for its treatment have meant increasing deficits and therefore greater demands for subsidies. These have sometimes not been forthcoming but we in Orissa have been greatly blessed by the sympathetic generosity of the B.M.S., which has been prepared to share the heavy burdens laid upon those responsible for the administration of our hospitals.

Another problem stems from the reduction in number of missionary personnel in India. This has been partly forced upon us by the government but has always been part of our plan for the future. It is accepted as wise and right that the time should come when national Christians should replace missionaries in every part of the work. Exactly when that time has arrived in any particular situation is not always easy to determine.

I think too that there is real need for contact to be maintained between missionary and national by occasional visits of one to the country of the other. There are inevitable difficulties when changes are made and they can only be overcome by patience and understanding. In the Kond Hills, for instance, it was

rightly considered necessary in the early days to build large, screened bungalows to protect the health of missionaries who had no immunity to local illnesses. These residences are now a liability as their upkeep is expensive and nationals find them uncomfortable and inconvenient.

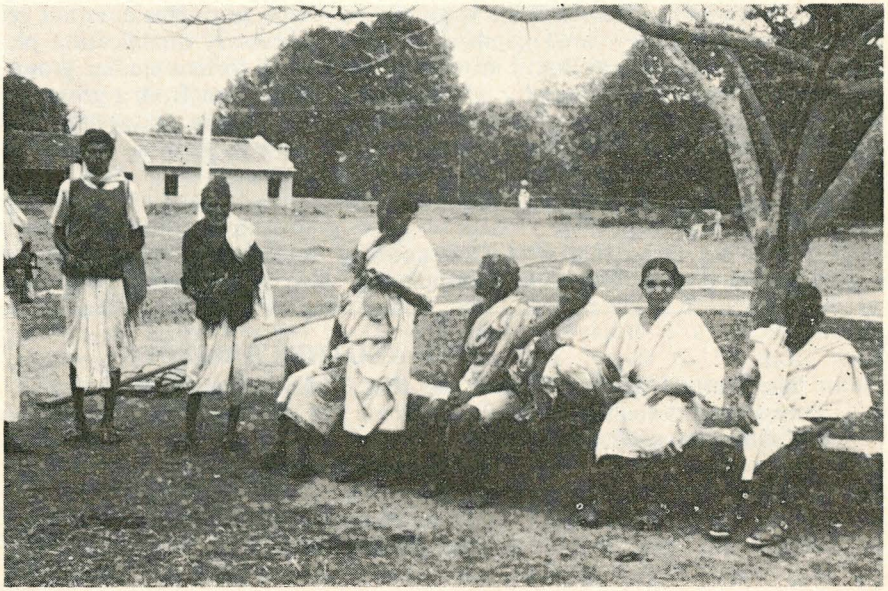
Our hospital in Diptipur has a young and able national medical superintendent while Miss Marilyn Mills takes care of the nursing. This situation posed a number of problems a few years ago but with patience, frank discussion and a good deal of prayer these were largely overcome so that there is now a happy relationship and the hospital is making an increasing contribution in the community. In Berhampur both medical and nursing superintendents are at present missionaries but it is hoped that very soon it will be possible to appoint nationals. Of the situation in Udayagiri I shall write presently.

Despite an increasing awareness of the problems in the country and a rapidly increasing medical service I could detect no lessening of the need for help. Despite a strenuous family planning programme the population continues to increase. There is a steady drift of young people from the villages to towns and industrial complexes so that a desperate need for medical care in the villages continues and now there is added serious overcrowding with insanitary conditions in more areas of the cities.

Chronic medical illness, many forms of malnutrition and every kind of surgical problem still present an enormous challenge. I have a vivid memory of a woman who had recently lost her sight. There was nothing that could be done to help her to see again and I found her crouching down outside her house the picture of misery. She was untidy, dirty and wept bitterly when I talked to her. Hopeless blindness is a terrible affliction in India for there are no places where such patients can be rehabilitated and taught to be useful. This was a particularly sad case as she was educated and the wife of a pastor with three children.

Medical education has been rapidly expanded of recent years and in Orissa we now have three large medical colleges run by the government. This rapid increase has meant difficulty in getting well trained teaching staff and this has meant that standards have deteriorated and though they are producing about 100 new doctors every year the quality of medical care leaves much to be desired.

There are, too, many more hospitals and dispensaries but I found them poorly equipped and usually understaffed while there seemed to be little real care for people in need. On this



(above left) A quiet evening scene as goats and cows move slowly past the hospital at Udayagiri.
(Photo: M. Philip)

Leprosy patients outside the Udayagiri hospital, waiting for treatment.
(Photo: M. Philip)

account I was urged by several of my old friends to see that Christian hospitals continue. It is this fact which makes the Christian Medical Colleges at Vellore and Ludhiana so very important for the future of medical work in the country. They are producing highly skilled and dedicated Christian doctors many of whom are serving the people of their own country.

The greatest thrill of my visit was to meet Dr. M. R. Krishnamurty, Medical Superintendent of the Moorshead Memorial Christian Hospital and his wife. They are both Vellore graduates, he a skilled and experienced surgeon and she an excellent anaesthetist. Each has a higher degree in their own speciality and Dr. Krishnamurty is particularly expert in plastic surgery. I saw some of their work and also observed them on the job and was deeply impressed by their mature and dedicated skill. They are already attracting cases from long distances and I heard no word of complaint against them. They have a great desire to help those in the most remote part of the Kond Hills and have begun a regular clinic in the distant village of Sikerimaha. I spent two days there with Dr. Krishnamurty and his team while they dealt with 300 cases and visited other villages in the area. He has a dream that one day there will be a permanent clinic in the village and it is this kind of vision that will bring blessing to the enterprise.

The fact that our hospitals in Orissa are now part of the Church of North India is greatly to their advantage. They are members of the Eastern Regional Medical Board in which there are nearly twenty Hospitals and it will be by the interchange of staff, sharing of problems and help in more material things as well as the wise counsel of men from other parts of India that will keep our hospitals viable and effective.

This does not mean that we in this country have now no responsibility for Diptipur, Berhampur and Udayagiri. On the contrary I believe our task is still an urgent one. It will be a long time before these hospitals, particularly the one in Udayagiri, are able to manage without financial help and I rejoice that the B.M.S. has accepted the request of the C.N.I. to continue the generous grants made of recent years. It is also good that War on Want, through the energy and vision of Dr. Gordon Wilkins who first established the Moorshead Hospital, have begun to send regular supplies of drugs and equipment which will be invaluable in lessening the local burden of expense.

We can do more. Dr. and Mrs. Krishnamurty ask for fellowship and assistance in their medical task. The nursing service needs help and guidance while there is a place for somebody who can minister to the spiritual needs of the staff and patients. I believe that short-term service for a doctor and possibly for a nursing sister would be an immense source of inspiration to folk in Udayagiri and we are looking for somebody in Orissa who can supply the spiritual leadership required.

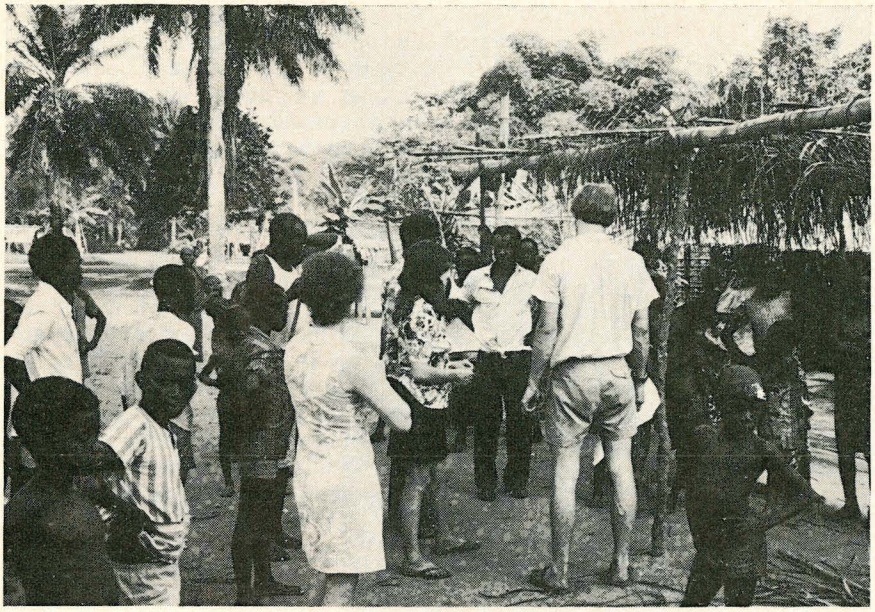
Those of us who have had close associations with Udayagiri are forming a group which we shall call "Friends of Moorshead". This will keep in close touch with the situation in India and seek ways of helping our friends out there. We will endeavour to get in touch with all who might be eligible for this group but if anybody who reads this does not get a notice but has the necessary qualification please write to me! We shall form a similar group in India—indeed the idea came from a group of nurses who had been trained in Udayagiri and want to help the hospital as it tackles the enormous problems of these days.

And for the rest, we have proved that prayer changes things, so please keep us, and our friends in Orissa, in your prayers.

ONE ANOTHER'S BURDEN

The Annual Medical Report of the B.M.S. records another year of service by missionaries and national colleagues.
Copies are available, free, from:

Publications Department,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.



The Leprosy Village at Njingo, Pimu, Zaire.
(Photo: R. Andrews)

A motor cycle will help fight leprosy

by **Joyce Andrews**

It was on a very hot afternoon that I was driven by lorry from the base hospital at Pimu along the fascinating forest track to the leprosy village about two miles away.

In appearance it was just like any other African village, although perhaps the huts were a little more dilapidated owing to the lack of personnel for the supervision of building and improvements. Naturally because of this lack the work has suffered considerably in the past few years, and the number of patients has decreased because of the need for a full time worker to diagnose the disease. The African does not readily or voluntarily come for treatment of his condition until it is far too late for preventive medicine.

However during the past year it has been possible to send one of the trained nurses from Pimu Hospital to Kimpese for a training course in leprosy. Citizen Anjolo has completed four months at Kimpese and is now back working in Njingo the leprosy village. He has been equipped with a new Vespa motor cycle which has been provided with the financial help of the "Leprosy Mission". Anjolo is now able to travel to the villages farther afield and improve the diagnosis of leprosy in people in the surrounding area.

The pattern for the treatment of leprosy is changing. The patients are no longer isolated in special compounds for years or maybe life. The policy now is to diagnose the disease and bring the patient into the leprosy village for a three months period to establish the treatment. The patient is then returned to his own village and Citizen Anjolo is able to follow up and distribute drugs and so continue the the treatment in the patient's own home. Thus his transport is invaluable in extending the search for new cases and contacts in the isolated villages and for the distribution of drugs in the follow-up treatment.

Although leprosy is not the worst disease of the area—tuberculosis, malaria and amoebic dysentry being much more prevalent—it is still something that needs to be dealt with effectively to improve the health of the people. It is hoped that with the new programme under way many more people with leprosy and contacts may be diagnosed and so relieve a little more of the suffering of the people of Zaire.

A trained nurse is always a help in the community

by **Betty Gill**
BMS missionary from 1956

"Freely ye have received, freely give." . . .

IN most emerging nations a major problem is the health of the population. It is estimated that in the poorer and more heavily-populated areas of the world, where the countries are in process of development, the work-force is cut to 50% of its true potential by illness; that many of the beds occupied by sick people contain sufferers from preventable gastro-intestinal diseases; that about 90% of them do not possess pure water supplies and adequate sanitation; that health and community development are closely linked; that malnutrition is a big factor; that more suffering is caused to the world by avoidable diseases than by the sum total of all other diseases, and that in these areas a "medicine of poverty" is practised.

Zaire, a rapidly developing nation, is no exception. There are not enough doctors, nurses and para-medical staff to care for the 22,000,000 population, and supplies are often limited or non-existent. Those who live near main roads or rivers may reach, or be reached by medical help, but for many such help is unavailable.

Prevention

In trying to come to grips with the problem the government health services realized the need for preventive methods, and so the training programmed for nurses includes, in its final years, public health courses. The full nursing training leading to a diploma takes four years, and includes general education courses too. By the time a student is in the third year of training he is well grounded in general medicine and obstetrics and public health is added to the curriculum. Most of the final year courses are public health ones, and aim to equip the nearly trained nurse to promote health and prevent disease and to teach the population the principles of health care.

His time in the wards of the hospital where he trains will have taught him that few of the patients suffer from only one disease, but that they are all plagued by a multiplicity of ills, large and small which sap their strength and lengthen their stay in hospital, thus increasing their financial and social problems. Most of them too have poor or undermined nutritional states. Nowhere does this hit harder and more tragically than in children, where a combination of under-nourishment and measles is a frequent killer.

Organization

Now the students learn that many diseases may be prevented, or their severity lessened, and as they understand cause and effect they grapple with ideas on how to organize health services; on community development; on recognizing the links between eating habits and health; between poor water supplies and sanitation, and epidemics of gastro-intestinal diseases; worm infestations and the like. They are faced also with the problem of how they will communicate their knowledge to others, and of how they, personally will put into practice the principles of hygiene and nutrition with which they are being bombarded.

A statement from the World Health Organization says that the profession of nursing should have as a basic principle the idea of health rather than that of disease. In the countries of the third world ravaged by disease and hampered by poverty, with exploding populations yet with high maternal and infant mortality rates, this is an easier idea to express than to believe and work for. The people are so steeped in misery and sickness that the idea of health is a dream, a luxury, and not something to be expected as a norm. This may explain why it is so difficult to convince people that they themselves can help to improve their own health, they themselves can plan the size of their family and help to protect their children against disease. People long for a better life, but are too apathetic to do anything

The mothers and babies clinic in the Lower Zaire with Betty Gill on the left.

about it. It must be delivered to them ready-made, which of course is impossible.

Attitudes and habits must change before such a population can progress to better health, an improved productivity, soaring economy, better education, and a better life. Yet this is the plan of God for them and for all; Jesus said, "I am come that they might have life, abundant life." A full life, a better life, a life where we see men made whole.

At the Institut Médical Evangélique, the hospital at Kimpese in Lower Zaire, Christians are running a Nursing School for both male and female students in order to train nurses who will go out into the world with this vision, making men whole. A school for both sexes has its obvious problems in a country where segregation of the sexes is normal, where even in church the men sit on one side and the women on the other and only the most enlightened husbands and wives break the rule and sit together; where some churches even have separate offerings in order to encourage competition between the men and women and see who can give most (this is rare, fortunately, and usually happens when there are special offerings, but it has happened).

Immorality discovered from time to time among the students has caused many headaches and heartaches and much time spent in discipline committees, ending sometimes with expulsions. IME is concerned with training nurses, yes, but the greater concern is that Christian nurses graduate from that establishment; men and women capable of caring for people, even those outside their own tribal areas, for Christ's sake, and of helping them back to complete wholeness. If we cannot achieve this then we are failing in our mission for the Lord.

A co-ed school is a blessing for two reasons; men who train make it their life's work and form a solid back-bone of instructing, which is of worth to the health services of the nation. Women are at last being accepted on an equal footing with men for education, and the trained nurse should have much to offer to her community, in example, help and advice, even if she is sometimes lost to the full-time workforce.

Some of the congregation outside the chapel after worship at Kimpese.

What do they learn in classroom and among the sick, to fit them to improve the health of their fellows? A multitude of things: the causes of diseases and the conditions which favour their spread; how they manifest themselves in the body; how they may be prevented, and the steps which need to be taken to achieve this. How to care for mothers and babies; the basic principles of hygiene affecting oneself, the family, the society in particular and in general; the principles of good nutrition, and how to make the most of local products; what to plant and how to ensure better harvests and more variety in the diet; how to dig a good latrine, how to sink a well for pure water, how to dispose of waste products; what protective measures are available and when they should be used, vaccinations, anti-malarial drugs, insecticides and so on. How to organize health centres, and the comparative roles of health centres and dispensaries; last and by no means least, how to communicate with various population groups in the battle for health.

All this is not merely theory. The theory of the class-room is put to the test in the ante-natal and children under-fives clinics, in the wards, in the villages, in primary and secondary schools where the student may have to face a barrage of questions, in classes for office workers, and the soldiers and their wives at the local military post. In all these and in other ways the students are trained in preventive medicine and come to believe that it needs to be practised not only by themselves but by everyone so that their nation may become healthy and strong.

There are not many full-course nursing schools of this nature, probably under fifty for a country the size of Zaire, and not all of them have the unique character of IME, a hospital known and respected throughout the country which receives patients from far and wide, because at IME people care; a school with Christian principles which are being challenged more and more by the youth of this modern-day world, but a school where the command of Jesus to heal the sick is still being carried out in His name. The students are faced with the Christian way of life, their spiritual needs are being provided for in classroom, at morning prayers, in Bible study groups and in the Scripture Union group. They are challenged to follow Christ as the gospel is preached in church and hospital.

Christian people need to pray that the seed sown may bear fruit to God's glory, so that the great work of healing and helping may go on in this part of Zaire and so that those graduating every year and dispersing to all parts of the country might in their turn witness a good confession to all they have been taught. Zaire needs nurses, above all Christian nurses with the love and compassion of Jesus, so that their knowledge will be sanctified by the Holy Spirit to the good of the whole man, the whole nation.

Rising early and working hard

Kathleen Ince *describes some of the work women in Zaire need to do.*

Her day begins early, between 5 and 6 o'clock when it gets light. Before sweeping the house she will take a large pot on her head and with her younger children go to the river—there is no running water in her house—to fetch all the water needed by the family.

Down at the river she will have a wash and may wash her clothes, using a rock or fallen tree as a scrubbing board. Then she will fill up her pot, the children copying her with their smaller versions, put it back on her head and, carrying it, hurry back to the house. Not many families eat in the morning and many only eat in the evenings.

Depending on the season of the year, there are now several alternatives. She may take her large basket made from bamboo, on her back and go to the forest to cut wood. The earlier she starts the better, as the day gets hotter and hotter as the hours pass.

Having cut the wood she will load it into the basket and fix it on her back and plod home to the village. These baskets are an enormous weight—I can barely lift one off the ground, let alone put it on my back, and carry it miles, with the sun beating down relentlessly. As all the cooking is done over a wood fire she has to fetch wood fairly frequently.

100 years marked by two cards

Eighty thousand cards are printed each year to be sent out to members of the B.M.S. Birthday Scheme. The card each member receives reminds them of the gift they have promised to the B.M.S. Medical Work.

It can only be rarely that one of the eighty thousand cards greets a centenarian. Mrs Faith Wright reached her 100th birthday on 27 September and received two cards from the B.M.S. One was the usual birthday card, the other was a card with a message from the General Home Secretary, signed by members of the Mission House staff.

Mrs Wright is a member of the Prickwillow Baptist Church, where her late husband was minister for some years, and has been a member of the Birthday Scheme since it was introduced at Prickwillow.

"thanks be to God, who giveth us the victory"

Gottfried Oram Teichmann

Gottfried Oram Teichmann was born of missionary parents who served in Bengal. He had been a house surgeon to Sir Alfred Pearce Gould at the Middlesex Hospital before he went to the little red brick hospital at Chandraghona in 1911.

For fifteen years he was on his own, his nearest colleagues being a day's journey by river away at Chittagong and Rangamati. Gradually he won the confidence of a hesitant community, and learnt how to treat many diseases by trial and error, for those were the early days of tropical medicine. He made difficult treks into the hills to visit handfuls of Christians in remote villages.

When Dr. J. W. Bottoms arrived in 1929 Dr. Teichmann was able to make trips to the Lushai Hills to help the dispensary there. Hookworm and eye diseases were especially prevalent there and it used to be said that he had come after his "hooks and eyes". He found his annual trips a "spiritual tonic" for he saw the remarkable response of the Lushais to the gospel, in contrast to the "hard slow plod with few converts" in the Hill Tracts.

After retiring he practised for eleven years in Higham Ferrers and was a valued member of the church at Rushden: regularly walking the more than two miles each way until his final illness. His great interest in the ongoing work at Chandraghona was shown in many ways: only a few weeks before his death he transcribed and translated a sermon, which he heard at Rushden which had specially moved him, to send to his Bengali colleagues. He died on 30 June, 1974.

Missionary Record

Arrivals

28 July. Miss E. L. Waggott from San Fernando, Trinidad.
30 July. Miss B. Diaper from Bolobo, Zaire.
1 August. Miss M. Hopkins and Miss M. Stockwell from Ngombe Lutete, Zaire.
5 August. Mr. and Mrs. K. Webb and family from Upoto, Zaire.
12 August. Rev. M. A. and Mrs. Churchill and family from Ratnapura, Sri Lanka.
22 August. Miss E. Motley from I.P.E. Kimpese, Zaire.

Departures

25 July. Rev. F. S. and Mrs. Vaughan for Francisco Beltrao, Brazil.
30 July. Miss C. Whitmee for Balangir, India.
2 August. Miss K. Ince for Pimu and Miss B. Fox for Bolobo, Zaire.
4 August. Rev. E. J. and Mrs. Westwood for Curitiba, Brazil.
6 August. Miss W. Gow for Baraut, India.
11 August. Rev. G. and Mrs. Myhill and family for Curitiba, Brazil.
20 August. Dr. S. S. Summers for Pimu, Zaire.
30 August. Miss D. Osborne for study in Brussels.

Births

12 June. At Paranagua, Brazil, to Rev. H. R. and Mrs. Davies, a son, Alun.
24 August. At Dumfries, a son, Ian Robert, to Dr. D. K. and Mrs. Masters, of Pimu, Zaire.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(18th July, 1974 to 29th August, 1974)

General Work: Anon. £10.00; Anon. £10.00; Anon. £10.00; Anon. £5.00; Anon. £2.00; Anon. £6.00; Anon. (Prove Me) £5.00; Anon. (H.S.W.) £20.00; Anon. (Mitcham) £5.00; Anon. (F.G.C.) £10.00; Anon. (Folkestone) £4.00; Anon. £5.00; Anon. (M.C.W.) £46.65.

Medical Work: Anon. £2.00; Anon. (N.H.) £1.00; Anon. (Durham) £2.00.

Relief Work: Anon. (B.M.G.) £2.00; Anon. (F.I.N.) £5.00; Anon. (R.P.) £2.00; Anon. (E.M.W.) £5.00; Anon. (Fellow Baptist) £3.00; Anon. £20.00; Anon. £2.00; Anon. £6.00; Anon. £1.00; Anon. (I.W.J.) £5.00.

LEGACIES	£
Miss M. Dunning	200.00
Mrs. M. A. Evans	500.00
Mr. T. M. Evans	50.00
Miss G. W. Ginn	116.63
Mr. H. J. Harcup	50.00
Mr. H. D. James	135.88
Miss C. E. Patrick	1,000.00
Miss O. G. Pye-Smith	2,000.00
Miss B. M. Shore	100.00
Rev. J. F. Skinner	25.00
Mrs. H. M. Spurling	500.00

Deaths

21 August. At North Curry, Rev. Frederick S. Drake, O.B.E., B.A., B.D., aged 82 (China Mission 1914-1952).
22 In hospital, Prof. John N. Cumings, M.D., F.R.C.P. (B.M.S. Chairman, 1972-73; Member of General Committee since 1965).

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

Marriage

16 August. At Inverness, Mr. David Lewis Boydell, B.A., to Miss Jessie Morrison, M.A. (both of Bolobo, Zaire).

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB

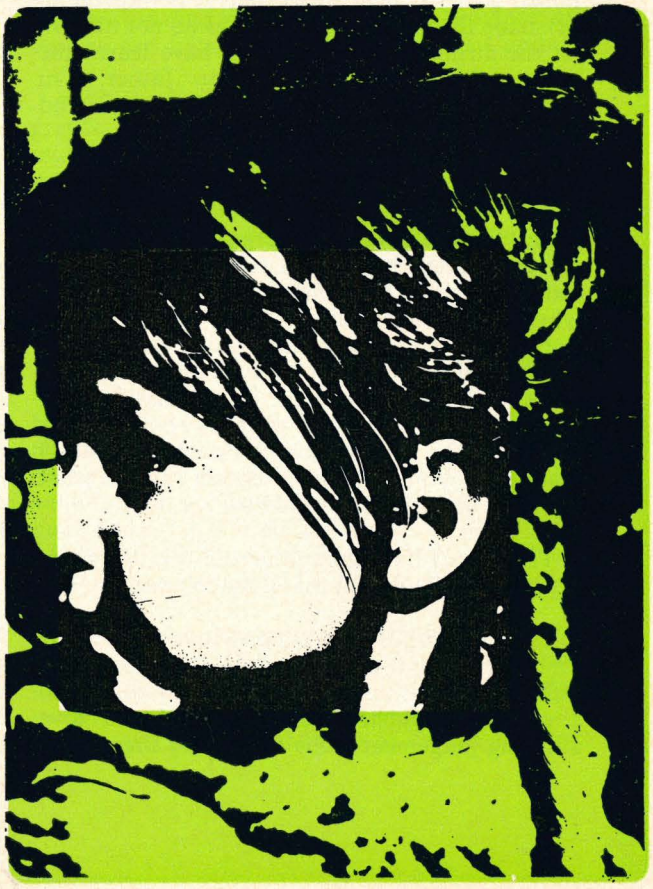
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

MISSIONARY HERALD

3p

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY DECEMBER 1974



"God so loved that he gave"

What is love?

by **Ros Gooden**

Miss Ros Gooden works with the Australian Baptist Missionary Society in Dacca, Bangladesh. This article appeared first in Vision, the monthly magazine of the Australian Baptist Missionary Society.

Bangladesh has its beggars. Every time I go outside the gate there are children with outstretched hands. "Bukshis," they all cry. Sometimes it is the automatic response to a 'red face' and part of a game, at least in this area. Yet in other places, it is said by the professional eight year old, competently earning his living with all the pathetic art he can muster.

Outside the banks there is a crowd of little fellows and sometimes girls wanting to guard the car. Others hurry up with their brushes and polish gear to clean shoes, and it is difficult to persuade them that rubber thongs do not need it. At the airport they all seem to have learnt the same refrain, "No mother, no father, I'm hungry," and they open their big brown eyes and groan realistically.

Children ought to be at school. Children should be nurtured and given adequate food, security and clothing. Children ought not to be on the streets begging. Every time I see an outstretched childish hand, I feel guilty. Yet why should I feel guilty? Is my guilt in being born in another place? Am I guilty because the government insisted that I stay at school for nine years? Am I guilty because fellow Baptists sent me here, and provide me with the roof over my head and the appearance of luxury? Should I reach for my purse at each request? Is this what my Lord and Master would have me do?

The more I have thought about this, the more my heart cries out that that is inadequate.

The Christian is called to give love. Love is the "more excellent way", and it is much more difficult. Love is not tossing out a few coins into a cluster of outstretched hands. Nor is love allowing judgement to be swayed by the widening of pathetic brown eyes, or being undermined by the emotional onslaught of the sick child who is hawked around the airport day after day.

Love is tackling the basic problems of poverty, inadequate diet, sanitation and eradication of disease, the provision of schooling. Love is disciplined giving of money and self. We have seen love in the concept of Boystowns and children's homes (even though they may become impersonal in an institutional atmosphere).

Love is shown in the feeding programmes for undernourished children. It underlines the classes to teach Bengali to Bihari girls and boys. It is present in the home for handicapped children, in the adoptions of unwanted children. Love is spending hours in travel to take housing and cattle grants to outlying villages where devastation either of war or flood is severe. Love is listening to the many tales of woe and sifting out the genuine from the false. It is just as much present in the action of the officers who refuse to help children who have two healthy parents. Love is not being manipulated or used as pawns for anyone's selfish designs.

But even beyond action, as Bob Burroughs in his folk musical, "Now Hear It Again", says:

> "Love is something you are
> Every moment of ev'ry day,
> Hurting as someone else hurts,
> Giving yourself away."

Relief workers have come and gone. Some with love, others in despair. Projects have been completed, others are scarcely begun. These have been difficult years, but there are still difficult ones ahead. Love demands we seek to meet the needs and problems. Love demands that we use our medical facilities at Joyramkura and Birisiri effectively, that we continue to demonstrate love in action.

"But the love of Christ also controls us, because we are convinced that one has died for all."

May our love and our loving actions be interpreted as coming from Him. May they be seen to point to Him as the Saviour, the One who died for all. For truly He said, "Let the children come to Me, for the Kingdom of God belongs to such as they. Don't send them away."

Pinetree village becomes a great city

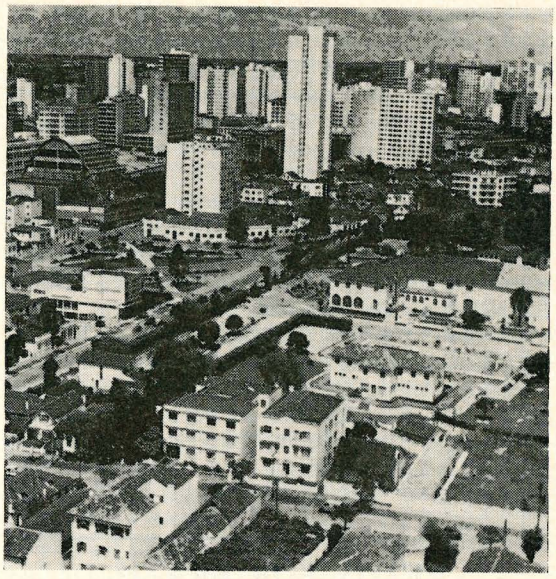
David Doonan *introduces the city of Curitiba*

Curitiba, a name taken from the indigenous Indian language means, land of pine trees. A modern city, Curitiba is a municipality and capital of the State of Paraná. The first inhabitants to arrive here in the beginning of the seventeenth century came in search of gold and as well as searching they reared cattle and lived from cultivating the land, although the soil was not very fertile on this Paraná plateau. The colony which was first formed was called, Village of Our Lady of the Light and of Good Jesus of the Pinetrees! This village was included in the borough of Paranaguá by one Gabriel of Lara in 1668.

Gold mining never became a thriving industry and with the later discovery of the Minas Gerais in Central Brazil many inhabitants left the Paraná region. However a cattle traffic which developed between the area of Minas Gerais in the North and Rio Grande plains in the south resulted in the village of Curitiba becoming, as a stopping place en route for herdsmen, a cattle raising area in its own right.

It was from cattle raising that the economic activities of the new township gained their impetus, and progressed through the years. Cattle buyers came from São Paulo and other regions of Brazil and Curitiba, for some time, grew in importance. A change of route by the cattle herds resulted in a dropping off of the commercial growth of the new town. If it had not been for the cattle raising which had already established itself in the Curitiba area, causing buyers from the south on their way to the north to stop here and buy their cattle in Paraná, Curitiba might never have become the capital of the state.

In 1820 Curitiba still had only about two thousand houses and was now called Our Lady of the Pinetrees of Curitiba. By 1842, with little more than 5000 inhabitants it was recognized as a township and when in 1853 the Province of Paraná was formed Curitiba became its Capital.



A view of modern Curitiba, Paraná, Brazil.

With the beginning of colonization by immigrants, especially Italians and Poles from the middle of the 19th century, a new chapter of progress began and Curitiba became the centre of a thriving agricultural region. A few of the immigrants were craftsmen and small industry had its birth among them, resulting in leather and wood industries which today are a factor of Curitiba industrial scene.

Curitiba is situated on the crystalline plateau of Paraná irrigated by some tributaries of the Iguassu river, notably the River Bethlehem and also the River Ivo. Today Curitiba stands on the crossroads of federal highways from north to south and also international roadways, to Paraguay and Uruguay. By 1940 Curitiba had about 140,000 inhabitants; 180,000 by 1950; 360,000 by 1960 and an estimated 750,000 in 1972.

The Baptist family in Curitiba has a history every bit as exciting and varied as that of the city. It must be recognized, however, at the outset, that Curitiba Baptist history started in Paranaguá! It was in the port of Paranaguá that

the history of Paraná Baptists had its origin. In 1902 the first Baptist congregation was formed in the coastal town and Baptist witness continued there for many years before expanding and reaching the top of the mountain range and the plateau where stood the town of Curitiba.

It was not until 1911, when the Southern Baptist Mission Board of the United States sent a missionary couple to Curitiba that Baptist work started there. These missionaries, Pastor Robert and his wife Bertha Pettigrew, spent some time in the only Baptist church in Paraná, that of Paranaguá, and when that church called a Pastor, Manoel Virginio de Souza, the missionaries moved to Curitiba, in 1911, and held the first service in their own home. Before long the Baptist group beginning to be formed had its own place of worship. On 13 May, 1914, the First Baptist Church in Curitiba was formed with thirteen members. Pastor Robert Pettigrew was its minister.

For some years while the work grew the church met in rented properties until finally it acquired its own premises near the centre of the town and built a fine church which remains the home of the community of the First Baptist Church of Curitiba to this day.

The city was growing and with a missionary spirit the Baptist community was also growing. Preaching points were formed in the suburbs and these in turn became congregations of the First Church and in time some became daughter churches. Seven churches in the city today are considered daughters of the First Baptist Church. The Church continues to grow and continues its missionary outreach with four congregations in new suburbs. Its daughter churches also grow and in turn have their mission stations.

There is however a contrast between the growth of the city and that of the Baptist family which continues to afford a challenge. With some 750,000 inhabitants today there are only some 3,000 believers registered as members of the sixteen Baptist churches. These include a Russian, a Polish, and a Ukranian Baptist community. There is much to be done in the great city. The harvest is ripe, the workers are few. The task will not be easy nor the growth rapid, but Curitiba is a mission field, because here there are thousands without Christ, the only Hope.

READY FOR BRAZIL

Ray and Heather Saunders *are going to Brazil to become the house parents at the B.M.S. children's hostel. Here they are pictured with their own children Susan, Timothy, Andrew. They write . . .*

We both come from Southampton and are grateful for our Christian home background. Ray attended Above Bar Church, and Heather the Salvation Army. Since marrying in 1958 we have been members of Baptist churches in Calne, Nairobi, Blackfield and Warminster. Ray served six years in the Boys' Brigade and we were Lifeboy Leaders for a time.

We praise God that in March this year he called us to serve him in Brazil. In a wonderful way the Lord had prepared us for the work of caring for missionaries' children in the newly established hostel in Sao Paulo.

Six months previously he had renewed us in our spiritual life and drawn us into a deeper relationship with himself. He gave us promises that we knew were for us personally. Our faith and expectancy increased.

When the vivid call came, through the Lord's messenger, Rev. E. D. Martin, we had no doubt that we had to claim God's promises and step out in faith to do his will. God's ways are not our ways and he has taken us through considerable testings. But our trust is in the Lord who knows the end from the beginning and we are thrilled to follow him one step at a time. He is the master, we seek to do only his holy will, to him be all the glory.

We hope to leave for Brazil early in 1975.

Training that emphasizes evangelism

Carolyn Plampin *writes about the Curitiba centre for theological training*

As soon as the first settlers climbed on to this plateau from the seacoast area, Curitiba began to be a centre of commerce. In the developing country it became the capital of the State and gateway into the "interior". So it was that pioneer missionary A. B. Deter used it as a centre of evangelism.

Even before the first building was dedicated thirty three years ago on 12 October, 1940, Deter was teaching classes in his home. This was the beginning of the "School of Training" which later was named "A. B. Deter Baptist Bible Institute of Curitiba". Since 1958 North American missionary, Richard T. Plampin, has been director.

It has been an exciting and growing work all through the years. In Paraná there are currently 55 Brazilian pastors. Ten of these were trained in Curitiba; four of them received their initial training in the Institute and were sent on to do the course in a university level seminary; and three studied in the extension course.

Besides pastors there are five lay preachers; two pastor's wives; and three lay preacher's wives in the State, trained in Curitiba. Forty seven women have graduated from a four year course in religious education and are working in their churches. Twenty six of these are in Paraná. Due to the economy of the country and pioneer condition of the work; only two of them are currently employed in denominational work; but we hope that this will change.

Working outside of the State of Paraná are eighteen pastors, eleven pastors wives, and seventeen other pastors who also received their initial training in Curitiba. There are four young women with the Brazilian Baptist Home Mission Board who teach in missionary schools near the Amazon area.

Unlike some other places in Brazil, it has been relatively easy to begin new work in Paraná. However, one of the major problems has been that of finding replacements when the missionary leaves on furlough, or goes to start a new work. That is why the Institute has grown in importance to the British Baptist Missionary Society. Arthur and Kathleen Elder were the first couple to be placed in the Institute where they made a great contribution until they returned to England to take up other work. David and Doris Doonan have been assigned to the Institute to help with the teaching and direct the extension course. Doris is currently Dean of Women.

This year a Seminary, the Baptist Theological Seminary of Paraná, was founded in January by the Paraná Baptist Convention and approved by the Brazilian Association of Baptist Theological Institutions, which is an organ of the Brazilian Baptist Convention. The seminary is already in operation. Another British couple has been requested to help with this expanding work.

Courses

On the Institute level courses are offered with specializations in theology, religious education and sacred music. Students who have finished eight years of schooling are accepted. These courses are four years in length and meet in the evening. This makes it possible for the students to work and support themselves. The Institute has a touring choir led by North American missionary Gene O. Wilson. The music students also have private voice and instrument lessons weekly.

A course for laywomen in Curitiba has been functioning since 1959. While it has graduated few during its existence, these few are associational and State leaders in the women's work. In its third year is the Extension Course of laymen in Curitiba. This year six men will finish the first cycle.

The extension course radiating out from

Curitiba is training laymen in the interior to better serve the churches. There are three centres: Cianorte, Londrina, and Paranaguá. Missionaries John Clark and Derek Punchard work with the Cianorte centre, and Roy Davies and Keith Hodges with the Paranaguá centre. There are over seventy enrolled in these centres. Of these, there are six lay preachers from Paraná who spent full time in the ministry, one lay preacher working with the Latvian mission, and one lay preacher from the State to the north, São Paulo.

A theological up dating course is offered yearly to pastors. They come and stay in the dormitories for a week. This course has been a highlight since its inception and greatly appreciated.

The new seminary accepts students who have finished eleven years of schooling. It is a four year course on university level. The first year class has enrolled seven students; which is very encouraging to us. A Bachelor of Theology degree will be offered, and students will have options in theology, religious education, and sacred music. The system of credits, new in Brazil, is being used.

Enrolment in 1974

Enrolment time is always an exciting time of the year. The need for workers is great and we rejoice as we see those called of God to prepare for His service.

This year twenty four students enrolled, seventeen in the Institute and seven in the Seminary. There are fifty six enrolled in the Institute courses; nine in the Seminary (two of these come over from the Bachelor degree programme of the Institute), sixteen in the laywomen's course, and six in the extension course here in the Capital. This is a total of eighty seven students. Added to this are the seventy students in the three extension centres in the interior of the State.

Library

Although the library has 4,500 volumes, this is not adequate according to the standards of the Association of Baptist Theological Institutions. We need to enlarge the library immediately. Beside books, the library has over 600 illustrated

A group of young people from the First Baptist Church, Curitiba, prepare to set out to deliver to the neighbourhood a church news letter entitled 'Good News'. *(Photo: M. Wotton)*

stories, magazines, maps, filmstrips and other materials.

The library is fully catalogued according to the Dewey Decimal System. While we cannot afford a trained Librarian full time, a Brazilian Baptist lady, trained in library science, comes in to classify the books and other materials and then the work is done by other employees.

Besides being small in number of volumes, the library is becoming small in space, and we hope to be able to have a larger space for it after the completion of the new classroom building.

Buildings

North American Baptists built and maintained the two first buildings. The upstairs of both are used as dormitories, one for men and one for women. Downstairs are offices, library, kitchen, and dining hall.

In the middle of 1972 the new chapel was dedicated. It is a beautiful, but simple, building which seats 200. Already it is small for our special programme. In this chapel the pulpit furniture was given by Spurgeon's College graduates as a memorial for an ex B.M.S. mis-

sionary's wife, Beryl Winter, and the piano by fellow students of Spurgeon's College as a memorial for Anthony Vardon. An electronic organ was a gift from friends in North America. Very significant is the fact that Paraná Baptist contributed 50% to the building of this chapel.

A much needed classroom building is under construction. Paraná Baptists have voted 40% of the 1974 State Missions offering to help in the construction. While not totally finished we are already using it. Thirteen classrooms will be finished. This has made it possible for us to have adequate space to teach all of our classes.

Student body

Although the average age of our students is in the early twenties and some are in the university, many are still finishing the 11th grade and some even the 8th grade. Even so they are often times accepted as lay preachers in the churches or have the responsibility of leadership in a mission point.

Carlos Alberto is an example. He and a friend had run away from home and finally ended up in the Umuarama area of Paraná. There he heard the gospel and almost from the time he was converted he had a call for something he had heard about called "missions". He learned that there was a school in Curitiba that taught you to do this work and so he came. He was twenty years old and went into the 5th grade in school.

His responsible attitude soon led his church to put him in charge of a mission where he did the preaching. He was elected twice as president of the student body. No other member of his family had ever heard the gospel and he had no financial aid from anyone. Aid did come, however, and together with the few hours that he could work, he was able to study. He is now twenty five years old and has been employed for evangelism work by the Paraná State Convention.

Helena is a girl from a town in Santa Catarina where a church was newly organized. From this same church three girls came to study. Juvenal is an ex Roman Catholic seminary student. Setsuko is our first Japanese girl. Madoval is a pastor's son. Ermgard's German is better than her Portuguese. Manoel has a responsible government position. All of their stories are thrilling. We thank God for the opportunity of working with them.

The attitude of the students is quite mature for their age. They are more likely to promote evangelistic trips and spiritual retreats than socials. Last year one of the evangelistic trips resulted in a real blessing for the mission in a small town near Curitiba. There were sixteen decisions, and the mission has been able to reach many more people because of this work.

Faculty

Due to missionary furloughs in 1973 we were very short handed on our faculty. That caused the teaching load to be heavier than it should have been for efficient teaching. This year the situation is much better.

There are presently six Brazilian, six North American, and two British teachers on the staff. Due to special aid from the British Baptist Missionary Society we are able to employ two full time Brazilian teachers. This means a great deal to the functioning of the Institution. Four of the Brazilian teachers are part time, that is, they come in only to teach their classes.

Support

From its founding, the Curitiba Institute has been supported largely by gifts from the Southern Baptist Foreign Mission Board of Richmond, U.S.A. When Dr. Plampin was installed as director the support was 85%. Currently the support comes 50% from the Richmond Board, 30% from student fees and 20% from the Paraná Baptist Convention. The Paraná Baptist Convention has always shown keen interest in the work. This last year 20% of the State Convention budget went to theological education.

These represent worthy contributions. However, a great question mark hangs over the future since the Southern Baptist Mission in Brazil has voted to terminate its support for Institutions and State Boards within the next ten year period. This will put a double load on Paraná as it has not only its State work to promote, but the Theological Institute and the new seminary.

Young students at the Bolobo Secondary School.

(Photo: D. Norkett)

The day the rains came

David Boydell *writes from Bolobo, Zaire, where he is a teacher*

The "rainy season" began two months ago, they said, but we have only had an occasional heavy rain, nowhere near enough for the crops to grow properly, and even with rain storage tanks, there is very little water for washing in the houses. Although we often wash in the river from choice, at the moment it is sheer necessity!

Day after day of scorching heat comes, clouds gather in various parts of the sky, we even see the occasional flash of lightning in the distance and think the long awaited rain has at last come, only to be disappointed as the clouds pass over, at best leaving only a few meagre drops of rain in their path, giving way to the hot sun once again.

Yet again, one morning of last week as day broke at about 5.30, it distinctly looked as if a storm was brewing, with thick black clouds looming overhead. Rain at that time of the morning has the added advantage that if it comes before the ringing of the school bell at 6.30 it will mean that there will be no lessons, since during heavy storms, which can last for hours, the sandy paths down which students walk to school become raging torrents, well nigh impassable, and anyone outside is drenched to the skin as soon as the rain starts.

As I lay in bed, wondering whether to get up, the first drops of rain fell on the roof, and I relaxed a little, at last the long awaited rain, bringing with it the added bonus of a day off school! Very soon, however, it became apparent that those first drops would also be the last, as no more followed, and the sky seemed to clear, yet another false alarm. I got up and prepared for school, still casting hopeful glances at the sky above, but sure enough at 6.30 came the inevitable point of no return, as the school bell rang out loud and clear, summoning 400 or so pupils from all corners of Bolobo to lessons.

So Assembly progressed, with, first the National Anthem, then the political slogans which are now compulsory in all the Republic. *"*Mobutu, Mobutu, Sukisa!*", the pupils chanted rhythmically, then *"*Moto na moto abongisa!*". It was then time to read a Biblical passage and give a short exposition, before singing the hymn, †"*J'ai soif de Ta présence*", which seemed doubly appropriate on such a day, and then leading in a brief prayer.

As I made my way to my first lesson, with the 6th form, the wind was blowing in the palm trees, and stirring up the dust, and there was a

constant lapping of the water against the rocks on the beach. We began the lesson, but after a few minutes the sky was so dark that it was no longer any use writing anything on the blackboard, since nothing was visible in the obscurity, except to those in the very front row. The mission generator only runs for four hours in the evenings, and even then there is no electricity in the school.

The rain soon began with a few large drops making hollow metallic clangs on the corrugated tin roof at first. One alarmed sixth former immediately asked permission to go home and move a pile of books which he had absent-mindedly left under a hole in the roof at home, and ran out of the school at full pelt, to the delight of his friends.

The frequency of the falling drops gradually accelerated until the noise was continuous and deafening, and outside we could see rivers of water where footpaths had formerly been. Strong gusts of wind occasionally swept rain in the windows (fitted with a wire grill, but not glass), so we had to order a partial mobilization of the class so that those near the windows did not get drenched. The noise of the rain was now so deafening on the roof that I was shouting instructions to half the class from the front of the room then going to the middle of the class to repeat the instructions so the others could hear. Normal teaching becoming impossible, I set them some preparation to do in "silence".

There being no specialist rooms in the Bolobo school as yet, each class remains in the same room for the entire day, and teachers have to "commute" from room to room between lessons. Since to go to another classroom you have to go outside, the change over period between lessons that day was most appreciated by classes, as they watched their teachers roll up their trouser legs and abandon their footwear to paddle bare foot through surging torrents and plunge ankle deep in mud to go to their next class, ducking as they left the room to avoid the waterfalls falling down from the roof!

That morning, when the torrential rain lasted for most of the teaching time, certainly afforded plenty of entertainment for the pupils at the expense of the unfortunate members of the staff! Fortunately, by the time came for the final period of the day, the rain had just about stopped. When school ended, the sun was making a good job of drying the land, so most of the pupils were able to go home without getting drenched after what was, if not a typical school day, at least a most refreshing one!

* Both slogans are difficult to translate. The first urges President Mobutu to go on to complete his work. The second calls on all men to be good citizens.

† "I need Thee, every hour". Literally "I am thirsty for your presence".

A view of some of the school buildings at Bolobo, Zaire.
(Photo: D. Norkett)

THE RT. REVD. J. K. MOHANTY, B.A., B.D.

During the past two months a very welcome visitor to the British Isles has been The Rt. Revd. J. K. Mohanty, Bishop of Cuttack and Sambalpur.

Jugal Kishore Mohanty was born in Angul, a town in the Dhenkanal district of Orissa, long associated with the work of the B.M.S.

An able student, he felt the call to the Christian ministry and in 1937 was accepted as a student in Serampore College, where he gained the B.A. and B.D. degrees in 1942.

On his return to his own state of Orissa he was appointed as a lecturer in the Cuttack Theological School, later to become a College, but his interests quickly found other outlets, particularly in youth work and the Sunday School Union, of which he was Orissa State Secretary from 1942 to 1969. During this period he was also involved in Christian literature production and was State Secretary of the Literature Board for 12 years.

In 1964-65 he held a World Council of Churches Scholarship for a year at the Union Theological Seminary, New York. In 1968 he was appointed Secretary of the Utkal (Orissa) Christian Church Central Council, and as such engaged in much visitation to the churches.

In 1968 also he was elected Chairman of the C.B.C.N.I. when the Church of North India was to be inaugurated in 1970, and it was natural that Jugal Mohanty should be chosen as the first Bishop of Cuttack. Currently he is also Bishop of Sambalpur, but an appointment of a new Bishop is expected in 1975. He continues wide scale itinerations in the dioceses and beyond.

Bishop Mohanty was the Chairman of the important Commission on Diocesan Boundaries in 1971, with particular reference to the formation of the Durgapur Diocese.

Widely respected among the leaders of the Church of North India he was recently chosen as Convenor of the Finance Committee and is a member of the C.N.I. Trust Association of the Synod.

He is well supported by his wife and nine children in Cuttack.

(Photo: B. W. Amey)

Telugu Christians

Samuel Chetti's visit to this country brought back memories to **Bernard Ellis,** *B.M.S. missionary in Calcutta,* 1947–1966 *and he writes:*

Recent news of **Samuel Chetti**, director of a Mission to International Students co-ordinated and sponsored by American Baptist Churches of the Pacific South West, highlights Baptist work among Telugus in India, not only by our own B.M.S. but by the Canadian B.M.S. too.

Samuel Chetti's father, Dr. C. Devasahayam, Registrar of Serampore College, became the first Indian pastor of Lower Circular Road Baptist Church, Calcutta, which for generations had been served by Baptist missionaries at the specific request of Indian Christians. The B.M.S. always knew that it was in the long term interests of the church that an Indian national should be appointed, but diligently though the officers and diaconate searched, no one could be found.

Already there

Then the church discovered that they were looking in the wrong direction. The man was already on the spot, but no one imagined that Dr. Devasahayam could find the time and carry out his Registrar's duties, too. But so it proved. Dr. Devasahayam joined those Telugus who, for 39 years, have made a distinctive contribution to Baptist work in Calcutta. The young evangelist, trained by the Canadian B.M.S., had come a long way.

Mrs. Dorothy Wells, of Malvern, Worcs, mother of the Rev. Frank Wells, Overseas Regional Representative for Asia, took a particular interest in Telugu work in Orissa and in and around Calcutta, where she shared with her husband, the Rev. D. S. Wells, Field Secretary to the B.M.S., in the multifarious Baptist and other work.

Churches formed

Mrs. Wells knows the beginning of organized work among Telugus in the city and once pointed out that a Bengali Christian belonging to one of the city Baptist Churches went to the jute mills area along the banks of the river Hooghly, selling tracts and gospels. Although he could not speak Telugu, he took the Gospel.

Some who bought books were interested and asked Baptist missionaries for teaching. The Rev. V. A. Rao, a Telugu missionary of the Bengal Baptist Union, visited the jute mill workers from time to time and in 1936 six men and four women were baptized in the river Hooghly, close to the jute mills.

Hearing that a number of Telugus were asking for baptism, a young Telugu Christian, Mr. S. Jacob, gave up his work as an engineer and began teaching inquirers in mills up and down the river. The number of converts increased steadily and a year later, two Telugu churches were formed, at Akum Bazar, under the Rev. B. A. Rao, and at Sibpore, with Mr. Jacob in charge. The latter worked for six months without pay, such was his enthusiasm; he was eventually appointed as a special evangelistic worker by the Calcutta and Suburban Baptist Union.

For many years afterwards, there was a succession of inquirers who were taught and baptized and brought into the church.

In addition, as the years went by, church witness was strengthened and many fine Telugu families, with generations of Christian witness behind them, entered more fully into office and responsibility in the church. The Rev. B. A. Rao's four sons and their families all took an active part in evangelism and a splendid example they presented in their various professions—a surgeon, a statistician, a chemist and a railway executive officer. Also in the church were the Peacock and Edwin families, who were much travelled in business and in Baptist conference work.

One whose service will also be remembered by Baptist missionaries is the Rev. V. W. Devadutt, M.A., B.D., Th.D., who was Dean of Theology at Serampore College, until he was invited jointly by Princeton University and Princeton Theological Seminary, New Jersey, as visiting professor, 20 years ago.

* * * *

Christians who have found real security

by **Frank Wells**
B.M.S. Overseas Regional Representative.
"*As having nothing yet possessing all things*" (*2 Corinthians 6: 10*)

The Simla Hills District Union is one of the eight District Unions comprising the Baptist Union of North India. There are three main Baptist churches in the Simla Hills, Kalka, Kasauli, and Simla, and three worshipping groups not constituted as churches at Pinjoni, Chandimandi and Surojpur.

The three Baptist churches remember with pride a history dating back over 70 years to the time when Simla was the Summer Capital of India, with the British Viceroy in residence at Vicinigal Lodge. Kasauli was essentially a cantonment church and the B.M.S. missionary resident there was the United Board Chaplain to the British troops. Kalka, similarly, drew many of its congregation from the large railway terminus and engineering workshops, as well as the cantonment.

In the Mall

In Simla, the Baptist church was situated, in those days, on the north side of the Mall between two very large mission houses. There was another similar mission house in what is now the Y.M.C.A. compound and in the bazaar a flourishing high school. The church was between the two large mission houses looking away towards the snow clad Himalayan peaks.

Missionaries from Simla toured northwards towards the Tibetan border ministering to congregations in such towns as Rampur and Narkunda.

This was the situation in the early 1920s, but a great change came in 1926 when, due to financial stringency, the B.M.S. had to close the work in Simla and in the area north of it. Only the Baptist church and its pastor remained. It was a challenge to the faith of the Christians and it is good to report that the witness was maintained over the years. The churches in Kalka and Kasauli also carried on.

Crushed but living

In 1958 another blow fell when during the monsoon a huge rock slipped from the hillside and crushed the pastor's living quarters and half the church building. Providentially, the pastor and his family were not in the house, though they lost all their belongings. From that time the church has been without a building of its own. First accommodation was rented in Northview House in the lower bazaar at Rs 50/- per month; then in 1959 the present accommodation, really only one long room divided by wooden partitions, was rented on the Mall at Rs 150/- per month. In the position nearest the street the church services are held, while the pastor and his wife live in the rear section.

When the Christians first obtained the use of the property there was a good deal of local opposition by the Hindus and a complaint was lodged against them with the District Magistrate. But, the Magistrate, a Hindu, upheld the right of the Christians to rent the property and to worship there.

The church which had experienced so much suffering and frustration now began to experience blessing as a number of outstanding converts were baptized and joined the church. In 1960, for instance, Mr. Saxena Madan Lal, an advocate of the High Court and a member of the high merchant caste, confessed Christ and was baptized. In 1961, a staff nurse at the Lady Reading Hospital believed and though locked in her room by her non Christian colleagues on the day set apart for her baptism, she managed to escape and though late for the service was baptized.

Baptisms and opposition

The fellowship now numbering 80 members is keen and active, and baptisms have continued regularly, 8 in 1973 and 6, so far, in 1974.

Book Review

Explorations in Assembly with Children

Lutterworth Educational £1.10

Dorothy J. Taylor is a lecturer in the Religious Studies and Education Department of the Saffron Walden College of Education. Many of the suggestions made in "Explorations in Assembly with Children" have been used by her while a practising teacher in several primary schools. Miss Taylor is known also as the author of three titles in Lutterworth Topic Book series and, to Baptists, as a former Children's Adviser of the Baptist Union of Great Britain and Ireland.

18 themes

The book provides eighteen varied themes, each with sufficient suggestions for a week's programme. Sometimes the theme may be explored in the classroom but once a week material is structured for a full assembly. In the introduction the claim is made that Exploration in Assembly with Children "suggests ways in which more people, children and adults, visitors and teachers, can be involved in providing ideas or experiences through which the school community may express a sense of wonder, give thanks, indicate concern for others and come to some understanding, at a practical level, of the religious activities which are practised in the homes of children in the school".

Operation Agri?

The wide variety of ideas indicated in the book gives it a flexibility which will allow the material to be adapted readily to take additional ideas. In "Good Neighbours" when the Help the Aged and the Hospital Car Service are mentioned the work of the mobile dispensary in Brazil and other projects could be told. It is suggested that the activities of a charity could be considered during the harvest theme, and this could be an opening to tell of the work of agricultural missionaries and the schemes they put into practice.

Here is part of the introduction of the Good Neighbours theme which relates well to everyday life, and again allows for overseas material to be introduced; "Narrator: On Monday a boy left the newspaper on the mat. It stayed there all day, but no-one noticed. On Tuesday he left another paper beside the first one. They stayed there all day, but no-one noticed. On Wednesday the milkman asked, "Has anyone seen Mrs. Jones?" The police found that Mrs. Jones had fallen and hurt herself. For two days her neighbours had been too busy to notice that something was wrong. But it is not always like this. All through the ages people have tried to be good neighbours. . . ."

For wide age range

While allowing for individuality, sufficient material is given, including full references to stories, songs, poems and audio-visual aids, to help the teacher to prepare a worthwhile assembly. This book should aid those taking assemblies and acts of worship not merely in primary schools but, with adaptations, also in secondary schools and church youth groups. (J. Le Grice)

(*continued from page 188*)

The Christians have attracted some opposition and in 1971 the landlord, seeking a higher rent, sought to evict the Christian congregation. Local rowdies were hired and a riot began after the church service. Again it was the local government officers that upheld the rights of the Christians, and on this occasion it was necessary for the police to move in to quell the disturbance.

The impression one gains of this congregation in Simla is that having lost much in the way of prestige through the passing of the British raj, the sale of the B.M.S. lands and the destruction of their church building, they are spiritually alive and united among themselves for worship and witness. They regularly hold cottage meetings in the homes of their members when non Christian neighbours come in large numbers to hear Christian hymns and testimonies.

Having lost much of their material security the church in Simla displays a commendable spiritual alertness which is lacking in many churches with greater material possessions.

Think— and Do

Poverty of mind, body and spirit.

The women of the **North London** churches staged an exhibition in which each church group was responsible for one item. It proved to be a success and as other groups may wish to follow a similar pattern, Olive Ogborn, the secretary and organizer, supplied the following report.

Each of the 21 branches was given a project to pursue and illustrate. Our theme was "Poverty of mind, body and spirit". The branch exhibits were placed on or around the walls of the hall of the host church. All exhibits were brought by 10.15 a.m. so that the hall was ready when friends arrived at 11 a.m. for coffee and viewing.

Our first exhibit reminded us that "The earth was the Lord's, with enough for man's need but not his greed", and this was followed by maps and leaflets showing food, mineral and man made goods distribution. Next came some very 'telling' placards contrasting the areas of the haves and the have-nots, taken under the headings of food supplies, material comforts, education and spiritual needs.

Our centre piece was made and painted by a lady in one of our churches, being a life size model of an Indian family with a begging bowl and with a typical background provided by a backcloth and greenery. This standing before us all day had a profound effect.

Continuing round the room, we saw the effects of the EEC on sugar production in West Indies, cotton in India, and on coffee and cocoa production.

Another church brought home the fact "It is not a question of us in comfortable affluence seeing what we can do to help those less fortunate, it is a question of us who benefit from others' poverty seeing how we can make things more just."

Ways of development in underdeveloped countries showed new agricultural methods (Bangladesh, etc.,) cottage industries (India), village centres for education and medical work (Zaire).

The work of B.M.S. in Brazil was shown to indicate spiritual development, and an excellent model of a Zairian village gave an idea of the B.M.S. Women's Centenary Project for a Women's Centre in Kinshasa.

Instead of our usual packed lunches, our hosts provided us with an austerity lunch for which we paid 25p, and the proceeds were sent to the special fund held by the B.M.S. for emergencies like floods, famine, earthquake and other disasters, when immediate financial aid is needed.

There was ample scope for each of the participating churches to develop its own emphasis and the number of themes in any exhibition could be adjusted to the number of churches sharing in the exhibition.

DAPHNE OSBORNE *writes:→*

The Baptist Community of the River Zaire is still requesting many missionaries from the BMS. They will work with their Zairian colleagues in church, school and hospital. Any who wish to follow Daphne Osborne's example and respond to the invitation should write now to the Candidate Secretary at the BMS.

A few years ago, a missionary doctor from Zaire visited our church and appealed for short term workers. This challenge made me consider what prevented my offering. The answer was that I was afraid to learn a foreign language.

After much thought, I wrote to the B.M.S. about a teaching post abroad. I was very relieved when first there appeared to be nothing available, and second, some time later I was offered a position in an English speaking school overseas. However, this did not materialize and instead I find myself in Brussels learning French in order to teach at the secondary school in Bolobo for three years. The Lord has controlled every step and I can only follow as he leads and in his strength. I hope to leave for Zaire early in 1975.

Surprised and Glad

A report by John Carrington that will encourage you to keep a missionary box in your home.

An elderly lady at Redlynch, near Downton, not quite bedridden with severely crippled legs, but confined to the house and needing her husband's continual help for moving about, has for many years made Bible bags and sent them (in the days when this was possible, before the Zairian government insisted on customs payments for such things) to Nora and I at Yakusu, Yalemba and Kisangani. These have always been greatly appreciated by our evangelists and teachers as well as church members in Zaire.

We called on her during our recent deputation week-end in the Downton area to thank her for what she had done so faithfully and she told us she felt able to work for BMS even though she couldn't give a lot of money.

"But I surprised myself with the missionary box at our recent opening ceremony", she said, "I didn't feel able to take a box before because, what with food to buy and rates to pay, our pension wouldn't go very far. But this year, instead of giving a few pence at the annual missionary meeting we decided to have a box and put in our odd change from time to time. We were astonished to find more than two pounds in the box when my daughter (missionary secretary of the local church) opened it!"

1975 B.M.S. PRAYER GUIDE

A helpful guide as you pray for the work of the church overseas.

From:

B.M.S.
93 Gloucester Place
London, W1H 4AA

MISSIONARY HERALD

1819 — 1974

The Missionary Herald has been the official monthly publication of the Baptist Missionary Society for 156 years.

It was designed as a source of information about the work of the B.M.S. for those who were loyal in support, by gift and by prayer.

This support is still needed and we hope that all our readers will continue to take and read the Missionary Herald in 1975. We are grateful for your loyalty and sorry that we must increase the cost of the Missionary Herald from 3p to 5p. Even this figure is small compared with the price of other papers and periodicals so we ask for your continuing support. We hope that you will commend the Missionary Herald to others.

We look forward to having you with us in 1975.

Thank you.

ANN RUDLAND *writes:* →

The country of Bangladesh is continually in the news, often as a country suffering disaster. The Baptist Union of Bangladesh values all the support given by the BMS and is urgently requiring more missionary workers. Ann Rudland will be helping as a secretary.

I was brought up in a happy Christian home and made a profession of faith when quite young. It was not until two years ago, however, that I fully committed my life to the Lord Jesus Christ and entered into the true joy of knowing the indwelling of his Holy Spirit in my life.

With my newly found love for Jesus came a love for his work and I became an active member of the Baptist Chapel in Elmswell, Suffolk. I praise the Lord for the many lessons he has taught me and the many blessings he has given me in my Christian walk so far.

Although I loved my job as a solicitor's secretary I became very aware of a desire to do something more for God but quite what I did not know. After several months of prayer and making various inquiries I felt led to offer to serve with the B.M.S. as a secretary for two years, in the hospital at Chandraghona in Bangladesh.

I am very thrilled that God has called me to serve him in this disaster torn area of the world, where people need so much to know the joyous gospel of full and free salvation. I thank God for the wonderful way he has guided my life to this point and for the very real assurance I have that he is with me every step of the way.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(30th August, 1974 to 30th September, 1974)

General Work: Anon. (G.W.) £1.00; Anon. (Tunbridge Wells) £30.00; Anon. (O.A.P.) £3.00; Anon. £1.00; Anon. £5.00; Anon. £4.00; Anon. £5.00; Anon. £5.00; Anon. (Serjeant) £10.00; Anon. (Wilkins) £5.00; Anon. £1.00; Anon. £1.10; Anon. £4.00; Anon. £2.00.

Agricultural Work: Anon. £2.00.

Relief Work: Anon. (Barnet) £5.00; Anon. (Loughborough) £2.00; Anon. £5.00; Anon. (K.R.B.) £5.00; Anon. (N.L.F.) £50.00; Anon. £5.00; Anon. £1.00; Anon. £1.00; Anon. £0.50; Anon. £10.00; Anon. £2.00; Anon. £2.00; Anon. £3.00; Anon. (Grateful) £20.00; Anon. £5.00.

LEGACIES	£
Elizabeth Amos	400.00
Mrs. M. A. Baker	100.00
Miss D. A. Britton	1,000.00
Mr. A. J. Clements	123.37
Mr. & Mrs. Crosweller ..	300.00
Mr. J. W. Driver	400.00
Mrs. M. L. Harris	50.00
Rev. T. S. Howie	92.78
Mrs. D. E. Perry	2,621.26
Miss E. Raeside	403.09
Georgina May Saunders ..	50.00
Mrs. L. F. Smith	50.00
Miss K. M. Timmins	2.80
Mrs. E. M. Tremlett	1,000.00
Miss D. M. Woodman	8,500.00

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row, London, WC1B 4AB

Missionary Record

Arrivals

2 September. Dr. and Mrs. J. F. Carrington from Kisangani, Zaire. Rev. and Mrs. M. Woosley and family from Turks and Caicos Islands.
4 September. Miss H. N. Watson from Francisco Beltrao, Brazil.
17 September. Miss J. Pell, from Baraut, India.
18 September. Rev. E. Sutton Smith from Colombo, Sri Lanka.
19 September. Mr. C. Badenoch from Upoto Zaire (after short term service).
25 September. Miss B. Cooke from Kinshasa, Zaire.

Departures

1 September. Rev. and Mrs. J. Pullin and family for Mato Grosso, Brazil.
2 September. Rev. J. O. Wilde for Dinajpur, Bangladesh.
3 September. Mrs. D. W. F. Jelleyman and Paul for U.T.C.W.I., Jamaica. Miss J. Parker and Miss M. Diver for Bolobo. Mr. and Mrs. G. Cato and family. Miss E. Newman and Miss E. Wainwright for Kinshasa. Mr. P. Gocke for Upoto. Miss R. Montacute for I.M.E., Kimpese, Zaire.
9 September. Rev. A. G. Lewis and daughter for Dinajpur, Bangladesh.
10 September. Mrs. A. G. Lewis for Dinajpur, Bangladesh. Miss M. J. Greenaway and adopted daughter and Miss E. A. Dawson for Upoto, Zaire.
11 September. Rev. and Mrs. G. E. Oakes and two daughters for Rawatawatta, Sri Lanka.
15 September. Rev. and Mrs. P. Brewer and family for San Fernando, Trinidad.
24 September. Mr. and Mrs. A. G. Mason and family for I.M.E., Kimpese. Rev. D. W. F. Jelleyman for U.T.C.W.I., Jamaica.
27 September. Mr. and Mrs. D. L. Boydell for Bolobo, Zaire.
30 September. Rev. and Mrs. G. H. Grose and daughter for New Delhi, and Miss M. Bushill for Delhi, India. Miss G. Hunter for I.M.E., Kimpese, Zaire.

Deaths

27 September. At Solihull, Rev. William Hedley Ennals, aged 82 (Yakusu, Zaire, 1922-52).
27 September. In Bromley Hospital, Miss Doris Alice Kitson, S.R.N., aged 75 (India Mission, 1931–58).

Published by the Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA, at the Carey Press
Printed by William Chudley & Son Ltd., London and Exeter.

The content of this magazine is © BMS World Mission.

This magazine is digitised by the John Smyth Library of the International Baptist Theological Study Centre Amsterdam (IBTS Centre). BMS World Mission has authorised IBTS Centre to make this file available in open access for research purposes.

Unauthorised reproduction is not allowed. Permission to publish (parts of) the content of this magazine elsewhere must be obtained in written from:

BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700
info@bmsworldmission.org